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Rev. JOHN F. COONS, Editor.

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LEXINGTON:
WEDNESDAY, FEBRUARY 26, 1834.

For the Western Luminary.

DEBATE ON CAMPBELLISM.

QUESTION 4. *Are any born of God or of the Spirit, unless it be those who are immersed in water and have been raised out of it?*

Concluded.

3. If those who take the negative of the proposition deny the competency of the witnesses who testify to the affirmative, we would ask in what their incompetency consists? Is it in ignorance of what it takes to constitute a competent witness? Is it for want of intellectual acumen? Is it for want of education, or examination of the thing to which they testify? Is it from partiality to the particular views of such a man as A. Campbell, the father of the sect who deny the truth of the affirmative? Is it from prejudice against the views of those who are called Campbellites? Such testimony has been borne at the stake and amid the flames ages before such a sect were ever heard of.

Are those who are connected with the denominations already mentioned, at least thousands of them, inferior in intellectual culture, or moral integrity than the man who stands at the head of the sect whose views I am opposing? Have they not all the same motives to honesty that he and his followers have? And shall the want of experimental religion amongst them be regarded as a satisfactory proof that there is no such thing amongst any other denomination? If this is to be taken as proof of the negative, then nothing positive can be established by any testimony whatever; for two witnesses may testify that one man killed another, and twelve may be introduced that testify they were not acquainted with the fact; therefore it cannot be a fact. Are all the witnesses first mentioned partly concerned, or so much under the influence of sectarian feeling that they must testify just as they do to support their own cause? And are not the people who maintain the negative of such a proposition under the influence of party zeal, I ask an enlightened public who are connected with none of the evangelical denominations, or with the new party themselves, if party spirit runs as high in any church on earth as it does in theirs? On what other principle do they assemble every *Lord's* day but to keep their adherents from going to other places of public worship, lest perchance they should be enlightened? And the sectarian spirit amongst them broken by the less sectarian spirit of evangelical christians? It is in vain to hide the fact that they are taught that ministers should not be paid; or receive any compensation in carnal things for the spiritual things which they sow. And although the declaimers oppose the principle of supporting the ministry in public, in private they act on the principle that it is right to give and receive. Thus preaching one thing in public and contradicting it in private; if there is any thing which should go to invalidate the testimony of a witness it is this double dealing. Some who refuse to receive directly any thing for their services, make the gospel they professedly preach a means of promoting their secular interest. A people may listen to a man declaiming against the practice of laboring in the cause of missions and the folly of giving of their substance to spread the gospel amongst the heathen,—and all the time never think that his object may be, that they should expend the money they would otherwise have spent for the heathen in promoting the secular interests in which he is engaged.

4. The witnesses who testify to the truth of the affirmative have no motive to lie; they are *not* to be regarded in the light of perjured persons because they have never been immersed. The testimony borne by them is often given when love of sect is lost or swallowed up in prospect of the retributions of eternity. How many have triumphed in the agonies of death that they are born of God and of the Spirit, although they never have been immersed? Had the thief on the cross any inducement to bear false testimony? Was he not born of the Spirit? Yes. Was he ever immersed? No. Is the Apostle Paul a competent witness? Did not the scales fall from his eyes? And was he not born of God and the Spirit before he was baptized, to say nothing about the improbability of his being immersed? Yes he "was born" &c., although he regards himself as one born out of due time. And here he does not allude to his being immersed, for there is no evidence to prove he ever was; but to his change in Damascus. Is Cornelius a competent witness? Yes. Did he not receive the Holy Ghost before he was baptized? And where is evidence that he was immersed? There is none. Acts 10th and 11th chapters. Is Isaac a competent witness? See Gal. 4: 29. He never was immersed in the water, or raised out of it; and yet he was born after the Spirit, he was born of God; but Ishmael who was born of the flesh, persecuted him that was born of the Spirit, and Paul tells us it was just so in his own day; and if we may judge by the manner in which the new sect raise the cry of persecution against godly men who have gone to the heathen to tell of Christ crucified; and against those who labor at home to furnish the facilities of printing the gospel in the language of the heathen, we would believe it is just so now, and that there is nothing new under the sun. It is not strange that those who take the negative of this proposition should be as full of self-righteousness as the Pharisees of old; or that they should say to every evangelical denomination of christians, stand by thyself for I am holier than thou. You are all a company of unregenerate sinners. Can it be supposed that I can defile my sanctity so much as to hold you in fellowship? And who is this that sets up for infallibility in the 19th century? Infallibility it was long contended was either in the Pope of Rome, the church, or the council of Cardinals. If none are born of God or the Spirit except it be those who are immersed in water and raised out of it, then there must be infallibility in regard to this thing, and the infallible knowledge of this must have originated with the founder of the sect, or with declaimers in it, or in the body ecclesiastic. Which? Either the Old Testament saints were born of God and the Spirit, or they were not. If they were not, they did not enter into the kingdom of God. And if they did not enter the kingdom of God, they must inherit the kingdom of darkness. That which is born of flesh is flesh: to be carnally or fleshly minded is death; but to be spiritually minded is life and peace. That which is born of the Spirit is spirit, or spiritually minded. I am aware that the testimony of old or new testament saints will have little influence, or we could introduce David concerning those that were born in Zion without immersion. And Isaiah of the nation that is to be born in a day, and call in vain on them to prove that the prophet only meant that a nation were to be immersed in a day.

My heart's desire and prayer to God for those who adopt such absurdities is, that they may be saved; and yet men are not to be saved by error. What kindness then can be employed to bring them under the influence of truth? Alas, they suspect every one of wishing to get them under the influence of sectarianism, who would break the chains of sectarian influence from their own necks. Would they would read and study God's word, not in its mutilated form, or with perverted notions of their own security. Thus whilst I love their souls, I can but deplore their errors. I would be glad to visit their churches and point out the danger of such errors, but it would be construed into hatred to their sect. It is difficult for the christian world to feel the danger of error, and the duty of praying more earnestly for those who wander far from the truth as it is in Jesus Christ.

SAMUEL TAYLOR.

ADDRESS

Before the Kentucky Colonization Society, at their Annual Meeting at Frankfort, Ky. Jan. 8, 1834; by the Hon. JAS. T. MOREHEAD, *Lieutenant Governor.*

Concluded.

If I have the honor, on this occasion, to address an individual who has entertained doubts, as to the practicability of the colonizing scheme, I would solicit from him a candid and deliberate consideration of the facts just submitted. To the friends of the cause they address themselves in the strongest terms of congratulation and confidence, and pour a flood of practical demonstration upon the success of their labors.

It has been the fate of other colonies to rise, if they have risen at all, under strong and constantly accumulating retardments. The dominion of Spain in South America was acquired after years of bloody and ineffectual trial. The original colony at Jamestown in Virginia, after severe struggles to maintain its ground, was almost wholly obliterated. The New England pilgrims, less than 150 in number, when they first made their settlement, had barely doubled their number in the subsequent ten years. In 1791 the Sierra Leone company were incorporated by the British Parliament: and a colony settled consisting of 200 white persons, and a parcel of blacks from Nova Scotia. Its progress was for a time materially interrupted by the ravages of sickness and disease. Recovered from the effects of them, it grew in strength and usefulness, and had acquired considerable prosperity; when in 1794 it was invaded by the French and completely overwhelmed. For no modern colony has so much been done within so limited a time, as for that at Liberia: and when it is considered that all has been accomplished by a private unincorporated association, with resources supplied by public charity alone, we cannot but be impressed with the hope, that the same Almighty Ruler of the destinies of men, who conducted our fathers in triumph through the dark and gloomy scenes of the Revolution, and whose powerful interposition is only to be seen in the effects that flow from it, has smiled upon the humane and benevolent enterprize, and sealed it with his Divine benediction:

4. I proceed, fellow citizens, to call your attention to a rapid survey of the consequences, that will follow the successful establishment of the Liberian Colony: and

1. The first important consequence, will be the disburthening our country from the entire mass of its free colored population: an event, which will doubtless be attended with multiplied instances of private emancipation, and followed, we trust, by the voluntary action of the people of the slave-holding states, in the total eradication of domestic slavery.

In every aspect in which this branch of the subject can be viewed—whether in its reference to our national character, or to the principles of eternal justice, or to the requisitions of humanity, or to the perpetuation of our republican form of government—it is, and will continue to be, a subject of overpowering interest. The anticipation to which it leads, demands from each and all of us, efforts corresponding with the magnitude and glory of the achievement. The love of character is not personal alone—it is national also. Fond we may be and are, of the admiration of the world—but our greatest solicitude of all, is to provide for the happiness, and live in the affections of those who are to come after us. It will be the melancholy task of the future annalist of our country, faithful to the claims of historic truth, to blot the page which will announce the declaration of our independence and the glorious struggle to maintain it, with a record of the fact—that the American people, justly claiming to be a nation of freemen, swayed the sceptre of dominion over a nation of slaves. The fact may be accounted for, nay, the original fault was not ours, and it may be palliated; but posterity may form different opinions concerning it. Hereafter—in the lapse of little more than a century—thousands will be succeeded by millions of our colored population: Then when the cloud that now appears as a speck on the horizon, scarcely visible to the naked eye—shall have gathered blackness and swelled in volume, until the whole hemisphere is wrapped in its dark and portentous folds, posterity, whose opinions we are not authorized to disregard, may come to the reproachful conclusion, that the impending storm might have been averted—or that its fury might have been assuaged, by the timely interposition of preceding generations.

Nothing can be more true, fellow citizens, than that the fate of more than a million and a half of human being, sprung from a common ancestor, and travelling with us to a common bourne, now hangs upon the solemn experiment of African colonization. Most surely do I believe, that if this society fails in its purposes, the destiny of the colored race in our country, is sealed forever. Abolition—indiscriminate abolition—coupled with amalgamation, has been spoken of. But *that* in the nature of things is impracticable—utterly—hopelessly impracticable. Enlightened public sentiment recoils from the thought, with shuddering and dismay. Revolutions in the affairs of nations are not uncommon occurrences. Power may subdue them—time, industry and patriotism may regenerate and restore them. You may break the spirit of a nation—humiliate its pride; you may obliterate it, like ill-fated Poland has been obliterated, from the face of the earth—but you cannot conquer a nation's prejudices—the prejudices of education and habit—the deep rooted prejudices of generations and centuries—you can never conquer them. When you propose therefore to abolish slavery and adopt a system of indiscriminate and universal emancipation, you not only shock the common sense of the nation—It would be well if that were all—But you do more—vastly more. You strike at the root of constitutional liberty—you shake the foundation of the union of the States—you open a vein from which will flow in torrents the life blood of the republic. Admit that slavery is a curse—admit that it is a stain upon our national character—admit all that the abolitionists in the wantonness of their philanthropy, and all that the stipendaries of a foreign government, paid to calumniate and revile us, may have said about it—yet there are consequences to result from the proposed plan of abolition, at the bare recital of which the heart of the patriot quails and trembles. Better, far better for us,

"——To bear the ills we have
"Than fly to others that we know not of."

Better, far better for us, to submit to our condition with the firmness of men, than launch into an unexplored ocean of experiment, the perils of which no human prescience can discern.

Between the two extremes, of abolition on the one hand, and unlimited toleration on the other, extremes as hazardous as the fabled Scylla and Charybdis, the Colonization Society pursues a middle course. It proposes alone to transplant the free coloured population. With the other class it has nothing to do: but leaves it to that future voluntary disposition, which no law can rightfully control, but that divine law, which governs the conduct of benevolent men.

2. But a further consequence will be, that you will better the condition of the colored population, not only of those that emigrate but of those also who remain. So true is it, that heaven-born charity is twice blessed.

I have already alluded to the unfortunate attitude which is occupied by the free colored population among us. Apart from all regard to their dissolute propensities and habits of indolence—I speak of them as a class; there are, I know, distinguished exceptions—and apart from the inferiority of their rank, I need not apprize *you* of the destructive influence of their example, perhaps of their counsels, upon the habits and fidelity of the slave. It is not only a destructive—but an incurable influence. It exists without an antidote, and defies precaution. How could it be otherwise? The maxims of social life are such, and properly such, as to force the colored freeman into habits of connexion and association with those of his own color. With no motive to stimulate him to higher aspirations, what is there in his condition to make him otherwise than what we find him!

Transplant him to Liberia and what do you do! You exalt him at once in the scale of political and social being. You open to him new sources of life and hope and happiness. Powerful and before unknown motives to action, to enterprize, to acquisition, crowd upon and almost bewilder his mind. He walks in the majesty of conscious freedom; not freedom, qualified by the restraints of inferior station and of public sentiment; but freedom, in its only legitimate sense—freedom, subject to no restraints but the laws of the colony and the laws of God. The rewards of ambition are no longer beyond his reach. Public honors await him, as the prize of laudable and successful competition: and his voice is heard at the polls and in the public councils. Added to all this, his children become moral and virtuous—educated and intelligent. "Fair science frowns not on their humble birth," but invites them to eminence and distinction in her elevated walks. Certainly, fellow citizens, I have not overdrawn the picture. Bountiful as they would seem to be, I have not magnified the blessings of that new creation, into which you usher the colored man of our country; and these are the provisions, which the society has made for the improvement of his condition.

3. The next important consequence, is that, which will proceed from the influence of the colony, in diffusing the light of christianity over the continent of Africa. On this part of the subject, I do not propose to enlarge. The advantages which the colony will possess, in this respect, are too obvious to admit of discussion. Unless I am greatly mistaken, the chief impediments that have heretofore obstructed the progress of missionary efforts, have arisen, in the first place, from the want of a proper acquaintance on the part of the Missionaries with the language and customs, and the consequent difficulty, in the second place, of surmounting the prejudices, of the heathen world. In the colony of Liberia, you establish a great school of civilization. To that school the native youth of the continent will resort: there they will necessarily be taught the American language—accustom themselves to the manners of civilized men, and be instructed in the precepts of the christian religion. Already have many African children been received into the schools of the colony, and already has it acquired possession of a large tract of territory at Grand Cape Mount, ceded to the Society by the neighboring chiefs, on the sole condition that settlers shall be placed upon it, and that schools shall be established for the benefit of native children. And it is manifest, that as the colonial influence extends over the continent, and the means of education increase by accessions of qualified teachers and the gradual enlargement of the system of schools, the education of native children alone will become a fruitful source of employment. Some will doubtless incorporate themselves with the colony; others, it may be supposed, will return to the interior—shorn of the rudeness of their native character; with reformed manners and cultivated minds: prepared to appreciate the advantages of civilized over savage life; having acquired enlightened ideas of the christian religion—proper conceptions of the character of the christian's God, opposed as those are, to the grovelling maxims of African idolatry and superstition. "Every emigrant to Africa," said Kentucky's eloquent statesman, "every emigrant to Africa is a missionary, carrying with him credentials in the holy cause of civilization, religion and free institutions." With equal truth and emphasis it may be said, that every African youth, who may receive his education in the schools of the colony, roused by a sense of the high obligations imposed on him, will become an ardent and efficient missionary in the same great cause. In this connexion permit me to read to you an animating extract from a late publication:

"The last Liberia Herald gives an account of the annual meeting of the Monrovia Baptist Missionary Society. An appropriate discourse was delivered by the Rev. C. M. Waring, and a collection taken up in aid of the society's funds. The annual report of the proceedings of the society was also read. At a subsequent meeting of the society for the election of officers, we notice the passage of the following, among other resolutions: '*Resolved*—That the board enter immediately into such measures as may be most conducive to the glory of God among the natives and the furthering of the object of the society. And that they proceed forthwith to engage a suitable person, if practicable, to teach and preach among the natives of Big Town, at Grand Cape Mount; praying that God may aid and bless the feeble endeavors of the society, and open the hearts of his children in America, to send us some assistance for the promotion of this good and great cause.'"

It is for christian America to respond to the question—Shall that assistance be given? Shall a colony, with *such* prospects, be suffered, for want alone of adequate encouragement, to halt for a single moment, in its glorious career!

6. But I hasten to the consideration of the only remaining consequence, to which I shall solicit your attention—the association of the colony with the abolition of the slave trade.

Notwithstanding the combined efforts of the nations of the earth, to put an end to the traffic; and although it has been declared to be piracy by the laws of nations; yet it is not unknown to you that it is still carried on with pertinacity and success, and under circumstances so revolting to humanity, as to call as loudly as ever, for speedy redress. We look back upon the distinguished part taken by our own country in the great business of its abolition, and rejoice that we are American citizens. The subject, however, for our present consideration, is not what has been, but what, if any thing, remains to be done.

It is an appalling fact, that in this our day, within the last ten years, more than a million of native Africans have been pillaged, and torn from the continent. Numerous slave factories at which human beings are bought and sold with as little concern as any other vendible commodity, now pollute its soil. Indeed it has been said, that the cruelties attending this trade, are probably greater now than at any former period. From a statement which I hold in my hand, it appears, that "the slave ships are now (in 1832) crowded to excess; and the mortality dreadful. In 1816, the African institution ascertained, that one vessel of 180 tons, took 530 slaves, of which 120 died on the passage to Tortola. Another of 272 tons, received 642 slaves and lost 140. Another vessel lost 200, out of 600. Another 96 out of 500. Another of 120 tons, took on board 600 slaves, and though when captured they had sailed but 80 leagues, she had lost 30, and many others were in a dying state. Dr. Philip, a distinguished missionary at the Cape of Good Hope, estimates the number annually exported at 100,000. In 1823, Mr. Ashmun wrote from the Colony, that at least two thousand were annually exported from Capes Mount and Montserado. In 1824, the African institution reports 120,000 as the number exported from the coast, and presents a detailed list of the names of 218 vessels, believed to be engaged in the trade during that year. In 1827, one hundred and seventy-five vessels sailed from Cuba to Africa for slaves. Within the last eleven years 322,526 slaves have been imported into the single port of Rio Janeiro, an average of 29,320 annually."

Seeing, therefore, that the combined powers of the earth have been unable to crush or arrest the traffic, even though they have denounced it as a crime, the commission of which excludes the offender from the pale of humanity, and cuts him off as an enemy to human kind, from the protection of all law, the question is still addressed to the benevolence of the world, is there no resource left? Civilize Africa, and the great work is done. Civilize Africa, and though you cannot repair, you may atone for, the wrongs of that bleeding continent. This is the grand secret of the entire abolition of the slave trade. The nations may accomplish much towards its partial suppression; but until you enlighten the minds of her population, abolition is not complete. I have already endeavoured to show you how this can be accomplished, by the influence which the Liberian Colony, gradually no doubt, but surely, will exercise over the people of the continent. That influence is felt already in the exclusion of slave traders from the whole line of coast under the jurisdiction of the Colony,—but that is not all. The statement is made on the authority of an intelligent English officer—"That wherever the influence of the Colony *extends*, the slave trade has been abandoned by the natives, and the peaceful pursuits of legitimate commerce established in its place." These are the first fruits only, of the colonial action upon the horrid trade. May the period be hastened, when it will embrace the continent!

Fellow-citizens, even after this imperfect view of that moral pestilence, which, for ages, has swept over Africa, I should incur your just reproof, by the addition of one word of comment, on the mournful story, of her wrongs and wretchedness. Her story, in its outline, is already familiar to our minds. It has been borne on the breath of every breeze, into every region of the civilized earth. And if there is no heart to sympathize, and no eye to weep, over the catalogue of her past calamities, and the frightful picture of her present desolation, there is then a close to all the hopes of persecuted man, and we may fold our arms, and witness with what composure we may, the agonies of innocence and the triumphs of crime. Whatever may be her claims upon the world at large, we are summoned to her rescue by every consideration of public policy, of humanity, of justice. There is a voice from the tombs of departed centuries,—nay, there is a voice still more commanding, issuing from the throne of Heaven, calling on us to arouse from the slumbers of a false and fancied security; to go forth in the manfulness of our national strength, and whilst we would reclaim a continent, to rescue ourselves from the curse of taskmasters, and wipe from the character of our country, the blot that defiles it. And now permit me to ask you,

5. As patriots—as citizens of a great Republic, have we no motives to be connected with an enterprize so interesting, so elevated, I would add so sacred?

We find them, fellow-citizes, as freemen, in our love of liberty. If there be a prospect more animating than any other to the heart of the patriot—if there be one calculated to fill the mind with elevated conceptions of the grandeur of the human character, it is the prospect of a people waking up from the sleep of ages, and taking a position among the nations of the earth. If hereafter, through the agency of this Society, and according to the designs of an all-wise Providence, the people of Africa should be lifted up from the dust of their present degradation;—if Liberty should there take up its abode, diffusing its light and its blessings over that wide domain of darkness and barbarism;—if another example should be presented to the world, of a system of civil and religious institutions, like our own, planted on the ruins of the prostrate empires of antiquity, and furnishing another asylum to the oppressed and persecuted of all nations; if such are to be the magnificent results of the operations of this institution, *who would not be a partaker in the glorious cause!*

I am not to be told, that these are visionry speculations. Our own history contains conclusive evidence, that such results are not impracticable. The man who would have predicted, two hundred years ago, that the little vessel, that safely landed the ark of the Pilgrims on the Atlantic coast, was freighted with the germs of an empire, destined in so short a time to overspread a continent, would have been shunned for his madness, or derided for his folly: Yet how fully has such a vision been realized!

Fellow-citizens, let us dwell for a moment on the comfortable retrospect of our own history. When our fathers came to the shores of this western world, the light of civilization, then for the first time, broke in upon its vast and unknown regions. Two hundred and thirteen years have just elapsed since the landing of the Pilgrims, and turning our attention to the progress of our country from its first feeble settlement, to the present moment of its almost immeasureable prosperity, and what have we beheld? The wigwam of the savage has given place to the habitations of intelligent man: The rites of a degrading superstition have yielded to the dominion of the true religion: A handful of emigrants, with a rapidity of increase, that defies all the rules and calculation of political economists, have swelled into a population of thirteen millions: The tempest of a seven year's revolution, has swept in the interval over us. A government has been formed, having for its foundation the rights of man, and sustained by the affections and confidence of the people who made it; and living as we do, in the broad daylight of civil and religious freedom, do we not rejoice to perceive in every quarter of our highly favored country, the movements of that benevolence, which we fondly trust, is to enlighten and emancipate the world. And now, fellow-citizens why is it,—why is it, that the hearts of the American people beat with the transports of joy and patriotism; why is it, that the voice of encouragement and applause, is heard from every mountain and every valley of the republic, whenever in any quarter of the globe, an enslaved nation is seen, rising up with one accord, and shaking off the fetters of its bondage! It is because, being free and happy ourselves, we would teach mankind by our example, the art of being so. It is because we have learned from our fathers, and hold it as an article in our political creed, that to be free is the birthright of man, of which no human power can lawfully deprive him. It is the impulse of a generous and all embracing philanthropy.

But there are other considerations—if possible, higher motives, that should actuate us as members of a christian community.

The spectacle that Africa now exhibits in a moral point of view, is one of profound and painful interest. We may not be anxious to accelerate the period of her promised resurrection. Like the ungracious priest and the unfriendly Levite, while millions of our fellow beings are lying before us, prostrate and incapable of self restoration, *we* may pass by on the other side. But the time *will* come, when "Ethiopia will stretch out her hands to God." The time *will* come, "when the heathen will be given to the Saviour of the world for an inheritance, and the uttermost parts of the earth for his possession." Already are those events, in a train, we trust, of rapid developement. Whithersoever in every part of enlightened christendom our eyes are directed, institutions are established, or are daily springing up, with no other view than to ameliorate the condition of the heathen world. The ministers of our holy religion are every where going forward, with the ensign of civilization in one hand, and the everlasting Gospel in the other, the bold and fearless pioneers in the mighty march of improvement and reformation. These are emphatically "signs of the times." From them we derive assurance that Africa will be restored. The work, as we have seen, has been commenced under the most flattering auspices, and the question for us to determine is, shall it prosper or shall it perish!

Friends and fellow citizens; Free and happy Americans: Warm hearted and generous Kentuckians: the appeal is made to you! By all the evidences of your national prosperity; by the munificent dispensations of Providence; by the renowned achievements of your ancestors; by the blood that was shed in the great struggle for Liberty; by your estimate of the value of your political institutions, by your regard for your own welfare and the welfare of those who are to succeed you in all time to come; by the monuments of your country's glory, by her cheering prospects, her brightening destiny,—by all these considerations, I conjure you, let not the appeal be made in vain. We live in an age distinguished for great enterprizes—great moral and political advancement. The march of intellect is every where triumphant. Liberal principles are rapidly gaining ground. The irradiations of American Liberty are spreading over the earth, with the swiftness and benignity of the sunbeams. In France, we hear of a republican monarch, sitting on the throne of that wonderful man, whose towering ambition threatened Europe with universal subjugation. In England, the political elements are in violent motion; the voice of her people, clamorous for reform, is beginning to be heard and respected and obeyed by her proud and 'time honored' Aristocracy. And if a few short months had been added to the prolonged and useful life of her immortal Wilberforce, that enlightened patriot would have lived to witness the execrable system of British West India slavery tottering to its deepest foundations! These are highly animating encouragements. They remind us that something remains to be done by the American people: They forcibly remind us that all our obligations to mankind, to our country, and posterity, have not yet been redeemed. Africa—Africa—that devoted continent—with her mangled body and bleeding visage and broken heart, is reaching out her hands to *you* for deliverance and protection.

"The Niobe of nations, there she stands,"

imploring your bounty, and appealing to your justice, in the melting eloquence "of her voiceless woe." And when was it—look back to your history and tell me on what occasion—that the ears of the people of Kentucky, were closed against the accents of suffering and despair!—When South America was contending, as our fathers contended, for the glorious prize of freedom and self-government; when Greece, persecuted, down trodden Greece, "the land of lost gods and godlike men," started from the slumbers of twenty centuries and grasped "the weapons of war" for liberty, were *you* unmoved and passive spectors of their struggles! No. A voice from Kentucky, was heard along the lines of their embattled armies, stimulating their valor, and nerving their arms for the combat!

The claims of Africa are now confided to you—May the same zeal for Liberty animate your bosoms!

A Temperance Ship.

THE WANDERER FROM A PIOUS FAMILY.

The narrative of the second was substantially as follows:

"My mother and all my friends were pious. I think I can truly say, I was the only black sheep among them; and I was black enough, in every sense of the word. My mother did every thing for me, that a mother could do. She never let an opportunity pass unimproved, for making an impression on my mind. But I always put away every thing she said. I never went home, but she conversed with me on the subject; and I know, if any one ever had a mother's prayers, I am *that one*. However, it all was of no use to me; for I was so set on my own ways, that nothing had any effect upon me. I used to put a restraint upon myself when I was at home, out of respect to her; for I loved my mother, and did not want to hurt her feelings.

"Well, it happened, when I was at New Orleans the last time, I heard something said about the Ship Poland; and I had some how or other a strange desire to go in her. I did not know any thing about her only I felt a *strong wish* to go in her. I resolved, when I went to New York, to find her out, and try to ship in her. I did so and the prayers, every morning, have made me think more on the subject of religion, then I ever did before.

"Still I never could give my mind up to it. But when we were in Havre, one evening, I had made an appointment to go into bad company, and it was the same evening that Mr. Mines was to preach. The thought came into my head, that I could attend the meeting and go to the appointment afterwards. So I went to meeting; but when it was over I had no desire to go to bad company. I went alone, and was very miserable. I could neither sleep nor rest. At length, I was brought to be willing to give up every indulgence, and every thing, for Christ; and I think I found peace."

THE SAILOR WHO HAD KNOCKED OFF DRINKING.

When the Captain was last in New York, he was visited, one Monday morning, by a tall, gaunt looking sailor, not particularly promising in his appearance. He wished to ship himself as a hand on board the Poland.

"I have heard of you and of the Poland, before," said he to the captain.

"What have you heard of us?"

"Oh! I have heard it is a temperance ship; and I want to go in her."

"Are you a temperance man? asked the Captain—his countenance looking rather equivocal.

"Yes, Sir," he replied.

"How long has that been the case?" the Captain inquired.

"I knocked off, Sir, Saturday night."

The Captain was rather interested in so young and fresh a recruit in the cold-water cause, and concluded to receive him, although his complement of men was so nearly made out that he had no especial need of a doubtful character.

This same man afterwards came forward voluntarily to be admitted to the carpenter's meeting apparently quite anxious about his religious interests.

A few days after the mate came to the Captain and said, "Jones has *knocked off* swearing too." "Has he!" said the Captain, "I wonder what he will do next." He continued while I knew him uncommonly attentive at the religious exercises at morning prayers. And there is no little reason to hope that he may yet be led, in truth, to embrace his Saviour.—*Religious Magazine.*

Protracted Meetings.

This is a subject which has recently excited much interest in the churches, and elicited considerable discussion. It is one of vast importance to the interests of religion, and well deserves patient, prayerful examination. Our own convictions of the expediency and propriety of such meetings, under proper management, have been frequently expressed. The following pertinent remarks on the subject, are from the pen of the Rev. Mr. Perkins, pastor of the Presbyterian church in Montreal, Lower Canada. They appeared originally in the New York Evangelist, in connection with an account of a meeting of eleven days continuance in his church; during which about one hundred individuals were hopefully converted.

We consider protracted meetings *scriptural*. They formed a part of God's economy when he legislated for the Israelites. Three times in a year the people were required to assemble at Jerusalem, to spend a number of days in social worship. They were called from their business and from distant parts of the country, to offer sacrifices and to read and hear the law.

The day of Pentecost was preceded by a protracted season of prayer. After the day of Pentecost the disciples preached every day; as often and a long as they could get people to hear them. Paul preached *daily* in the school of one Tyrannus. Protracted meetings are evidently scriptural. God enjoined them on the Jews, and Christianity originated and was spread by protracted meetings.

A practice then expressly enjoined by God, when he acted as legislator, and sanctioned by apostles, carries along with it, we think, no small evidence of being safe and useful. God certainly would not thus sanction a practice in its own nature tending to fanaticism and ruin. Yet had certain modern men of prudence lived in ancient times, they would have reproved God, as unnecessarily exposing his people three times a year to the horrors of a wild fanaticism, and cavilled at the apostles as using means in spreading the gospel, which endangered the purity and even the very existence of Christianity.

We consider protracted meetings also *philosophical*, that is, precisely adapted as a means of influence, to the nature and laws of the human mind. The mind is powerfully affected by any subject, when that subject is *continuously* before the mind. We have a plain illustration of this, in the absorbing interest which the most trivial subjects can excite in a community, when by the press and by public meetings it is kept protractedly before the public mind. The politician, the merchant, the man who has any great object to carry, understands this principle, and knows how to take advantage of it. In this way it is that public sentiment is formed, and the public mind influenced on any subject. Now, it is wise to take advantage of this law of the human mind in religion. Protracted meetings *do* take advantage of it. They consist simply in presenting religious truth *continuously* to those who will hear it. With the known nature of the human mind before us then, protracted meetings are as evidently philosophical in their adaptedness to that nature, as the formation of the eye is philosophical in its adaptedness to the nature of light and the laws of optics. So far from being fanatical then, they are precisely the means which the most philosophical mind would adopt. God legislated philosophically, when he appointed protracted meeetings for the Jews. The apostles acted philosophically when they preached protractedly, that is, when they preached all day and every day, whenever and wherever they could collect an audience. * * *

The meeting, he says, commenced on Saturday afternoon, the 15th of December, with a prayer meeting. In the evening of that day there was preaching. On the Sabbath there was preaching three times, and thus continued to the close of the next Sabbath with a single exception. For the two following days we had prayer meetings in the afternoon, and preaching in the evening, so that our service continued eleven days. Previous to each divine service, prayer meetings were held for the purpose of imploring God's blessing on his word. Sometimes the females of the church met separately; and at other times all the church assembled together. Occasionally meetings were held for the anxious. At the close of several of our services those who wished for the prayers of Christians, were invited to take particular seats in the church, and great numbers—on two occasions, more than one hundred and fifty,—accepted the invitation. The deepest stillness and solemnity pervaded all our assemblies. On several occasions so profound was the attention, that in the momentary cessation of the preacher's voice, the ticking of the clock was heard throughout a large church filled with hearers.

Most evidently the Holy Spirit was present in our meetings. He surely who witnessed the daily scenes in the church, and could deliberately deny that the effects seen, were attributable to that divine Agent, must come very near to that sin against the Holy Spirit of which our Saviour speaks in such solemn language. The preaching was plain, argumentative and practical, not aimed at the passions, but intended to carry sober conviction to every man's conscience, intellect and heart.

Of the number of conversions, I cannot speak with certainty, as many strangers came, and we took no pains to ascertain the names of those who suppose they had truly repented. But from the best data in my estimation, I should suppose the number could not be far from one hundred.

But one of the most precious results is the powerful and delightful influence on the church. By coming together day after day, mingling their prayers, and uniting their efforts, they became indeed of one heart and soul. * * *

There has been produced by this meeting a decidedly higher and healthier tone of moral feeling. As I now look round on this beloved and most interesting congregation, and see the lips which a short time since, were venting oaths, now engaged in prayer—the drunkard clothed and in his right mind—family altars erected in the houses of the irreligious—young men called from the haunts of dissipation to the prayer meeting—the moral and amiable renouncing their self-righteousness, and putting their trust in Christ—the child and the hoary head bowed down in the same spirit of pentence—the professed followers of Christ loving one another and willing to do and act,—when I see such results as these can I doubt that God blesses protracted meetings? I would if possible guard them from abuse, but I would pray too for their universal diffusion. Means of grace which produce such effects are not likely to ruin churches.

Before I close I wish to offer a remark on one or two topics. First, *New Measures*. Christians and Christian ministers are at perfect liberty to devise and use any measures they please, which are not contrary to Scripture. Those brethren who use new measures, as they are technically called, (tho' by a misnomer, for they are, in fact, old,) have a perfect right to do so, if the Lord gives his blessing to their use. Those brethren who refuse to imitate their example are equally at liberty to take their own course, but have no right to denounce and censure the former class. There may be excessive bigotry both in the use and the rejection of particular measures. With these views on the subject, we have felt it right to use any means which were rational, and which seemed adapted to the nature of the human mind.

In the progress of our meeting, as I have remarked, we requested those who wished the prayers of Christians to occupy the pews immediately in front of the pulpit.—While there they were particularly instructed in their duty, and urged to immediate repentance and faith, and then commended in prayer to God. The effect of this was decidedly happy. It awakened in the minds of Christians an intense interest in behalf of those sinners, and of course elicited most earnest prayer for their salvation. The effect, too, on these impenitent individuals there, was evidently good. Convictions produced by a sermon, which would probably have been effaced had the individual left the house, were in this way fastened on the mind.

Neither can I conceive any thing in this at all inconsistent with the utmost decorum. Joshua called on the people publicly to manifest whether they intended to serve God or not. The minister brings to men a message or offer from God. After having delivered that message, it seems very natural to ask whether they did or did not intend to accept it—or if they wished the prayers of God's people that they might be brought to repentance and salvation. So far from the appearance of indecorum, there was not a Christian present who did not feel emotions of tender and deep solemnity as his friend and companions left their seats and presented themselves for the prayers of the congregation. If any Christian doubts this, let him only be present at one such scene, and if he is not touched and melted, his heart must be cold and frozen indeed.

Second. *Excitement*. Much has been said of excitement produced by protracted meetings, and new measures. Strange panic men have about excitements. On every other subject we may be excited, and if the subject be important, the more excited we are the more we feel we are doing right. But in religion there must be no excitement. In religion we must be always in a dead calm, or utter stagnation.

Mere animal or sympathetic excitement is of course useless and hurtful. But if the truth and Spirit of God produce excitement, then the higher it rises the better. If ever men were excited the apostles were. Their lives were spent in a state of the most excited feeling. And Howard, whose character it is so much the fashion to eulogise, was in a constant excitement.

If any say, no; these men were not excited, because they conducted with the greatest calmness and firmness. I reply, the mind never acts so firmly, calmly and clearly, as when in a state of strong excitement. The lawyer at the bar, when under the rousing and intense excitement of an important cause, in which life or honor is at stake, and resting on his efforts, will argue with infinitely more power and clearness, than in his calmer state of mind, and make intellectual efforts astonishing to himself and others.—The higher the excitement the more capable he is of reasoning correctly; the greater the reach and comprehensiveness of his mind, and the more capable he is of judging soberly and rationally what is best to be done for himself and his client. Excitement, so far from unfitting the mind from acting well, is just that which fits it to act with the highest possible degree of judgment and power. It is time the Christian public were undeceived on this subject. Excitement is a bugbear, and is supposed to threaten the peace of the church into which it once gains admission. No: it is want of excitement which is crippling the energies of thousands of ministers and churches, and is leading them to errors in doctrine and licentiousness in practice, while excitement is leading ministers and churches to greater holiness and increased activity.

Still I know it is in vain to argue with many persons. Every thing which bears the appearance of earnestness in religion, they will call fanaticism.—Enthusiasm on every other subject is noble, but nothing is rational in religion but heartless stupidity, and frozen formality.

But if it is fanaticism which leads the swearer to pray, the drunkard to reform—if it is fanaticism which keeps young men from the brothel and the bar-room, and engages them to labor in the Sunday-school and to improve their minds—if fanaticism leads men to love one another, to forgive one another, and acknowledge their faults and forsake them—if fanaticism makes a congregation more affectionate and harmonious, and self denying and happy, then let fanaticism spread—let us all become fanatics together; for in all probability Jesus Christ and his apostles were of a like spirit.

In conclusion, the writer would here submit to his brethren an inquiry which has of late often suggested itself to his mind, Have we not greatly, as preachers of God's word, departed from the simplicity and *importunity* with which the primitive disciples preached? They preached all day, and every day, in the courts of the temple, in the streets, market places, and fields. They cared little whether the formalities of place and worship were observed, provided they only could get men to listen to the message. Are not we in modern times too much satisfied with merely *stated services?* These are important. They are anchors. By them we maintain each step that we have gained. They are grappling irons, which keep the ship fast to the moorings. But does not the whole history of the church—the history of all revivals—the history of science—of the fine arts—of all the developements of the human mind—the history of benevolent societies—of missions—of temperance—the history of men—show that *progress* is usually made by something over and above the ordinary standard of efforts; something *extra*, aside from the usual routine of action?

G. W. PERKINS.

Montreal, Jan. 4, 1834.

Revival in Athol.

With the *Revival* in Athol, of which an account is given in another column, we find no fault, for it appears to have been a glorious work of God, for which all men should give him praise; but with the *account* of that revival, we find several faults, of no small magnitude. They are not new faults. We have observed such for a long time in silence. We would continue silent still, were there no danger to the cause of revivals itself, from the practice of publishing and reading such accounts. But every one must see that the feelings and conduct of Christians during a revival will be modified by the accounts of revivals which they are in the habit of reading; so that faults in written accounts of revivals may be of very great practical importance.

The first fault which we shall notice in this history is, the enumeration of the doctrines preached. We do not object to the enumeration of doctrines, as in itself a bad thing; but we object to doing it so as to subserve the purposes of a party. Whether the writers of this account knew what they were doing, or whether they only followed the fashion which others had set, without understanding its bearings, we have no means of judging: nor is it our business to judge. But any one who has read attentively a considerable number of religious papers, of different theological parties, for three years past, can understand it; and such persons will understand it as an intimation that this revival was the effect of preaching the "New Divinity;" that it was a *Taylorite* revival, or a *Finneyite* revival. It is a claiming of credit for *the party*. True, the doctrines mentioned are such as every orthodox minister preaches, and it is unfair for the Unitarians to claim the Unity of God as peculiarly *their* doctrine. Yet it is done; and in this way, revivals are claimed as party triumphs.

If it be said that such was not the motive; that the object is, to keep a record of experiments in theology, so that we may be able at some future day, to determine, from an examination and comparison of such accounts, what kind of preaching is best adapted to promote revivals,—we object against it on two grounds. First, doing it from this motive will not prevent its bad influence; for it will still be, in effect, the proclamation of a party triumph. Secondly, it is judging of doctrines by a wrong standard—the appearance of present success. The judgment of such creatures as men are, pronounced after witnessing the influence of a doctrine for six weeks, is not infallible. Why not throw away the Bible, set some fifty or a hundred ingenious men to preaching every thing they can think of, keep a record of the results, and embrace, as our doctrine, that which appears to be most successful?

The next thing with which we find fault is, the glorification of Mr. Foote. As the account is written, he is made a much more conspicuous agent in this work, than the Holy Spirit. If Mr. Foote has only as much humility as private Christians have on an average, this public rendering to him of the glory which belongs to God must be exquisitely painful to him. And however it may be with Mr. Foote, this practice of glorifying men cannot fail to enkindle the ambition of some, to figure in the newspapers. The result of this practice, if it becomes general, must be, that we shall have men at work with all their might to make revivals, for the glory of God, the salvation of souls, the triumph of party, and newspaper fame. What sort of revivals they will be, we need not say.

In the third place, we find fault with the evidence adduced, that Mr. Foote is a peculiarly good man. Wicked men, it is said, hate him and lie about him. This is no evidence at all. Good men, it is true, have often been hated and slandered; and so have bad men. Some three years ago, Mr. Arnold, of Ossipee, N. H. was very active in protracted meetings, and wicked men told many hard stories about him. Some of those stories were so evidently malicious lies, that good men gave no credit to any of them. In the end, however, it proved that a part of them were true, and Mr. Arnold, was deposed from the ministry.

We are very glad of the opportunity which this account presents, of bringing this subject before the Christian public. We are very glad that the account, while it gives an opportunity for these remarks, does not prove that there was any thing amiss in the meetings, or in Mr. Foote; or that the writers themselves have done any thing worse than following, thoughtlessly, a very bad fashion.—*Vermont Chronicle.*

Revivals in 1834.—We expect them; but let not the churches expect that they will come *of course*. They will not come to a church, that "stands all the day idle," waiting for them to *happen*. From its very nature, a revival must commence in a different state of mind from that. It must commence in a state of earnest seeking. We do not say that the churches must seek a while first, and the revival will come afterwards; nor that the revival must come first and the seeking come afterwards; but the commencement of earnest seeking, in a right spirit, is the commencement of the revival.

Nor may the churches expect to be swept into the current of a general revival, whether they will or no. Revivals may visit every other church in the state, in the land, and yours may be left "as the heath in the desert." The hope that you shall have a revival because all churches will have them, is just like the hope of the Universalist, that he shall be saved because every body is saved. It rests on the same sandy foundation, and has the same deadening influence. Such hopes banish all salutary anxiety, and prevent all earnest seeking, and thus ensure their own disappointment.

Nor may the churches rely upon the invention and use of some new machinery, to produce and extend revivals. No "new measures," or new form or degree of "old measures," nor anything of the kind, will ensure revivals. The spirit of revival is entirely independent of any kind of measures. There is no kind, there can be no kind, without which in cannot exist and operate; and probably their can be no kind which it cannot seize upon and use for its own purposes. In all cases, the good effected must be attributed to the spirit, and not to the measures.

Do you, then, wish to share in the blessings of the revivals which, we hope, are coming? if so, look at your own spirit.—*Ib.*

REVIVAL INTELLIGENCE.

North-Adams, Jefferson Co., N. Y.—Letter to the editor of the Western Recorder, dated Smithville, Jan. 18, 1834;—

Rev. Mr. Hoyt—If you think it will subserve the interests of religion to communicate to the friends of Zion, the following brief account of a protracted meeting and revival of religion in one of the societies in which I labor, you are at liberty to do it.

About three months since, our church [the Congregational church of North-Adams, Jefferson county] voted unanimously to make a protracted effort to advance the interests of religion in our society. Accordingly, after having fasted, and prayed, and wept, and prepared ourselves in some measure, we commenced a protracted meeting on the 23d of November, which continued sixteen days. During the first four or five days we endeavored to prepare the way of the Lord by purifying the church, the medium through which God brings salvation to the impenitent. The church humbled themselves. The Spirit of God came down in power. A great breaking down of heart on the part of the children of God ensued. Humble and hearty confessions were made. A more solemn and affecting scene I never witnessed. It seemed as if the hardest heart must melt. A few did melt; but the number was small.—About twenty, we hope, became subjects of renewing grace. The meeting was interesting and characterised by much of the power of the Holy Spirit. Men of age and experience in revivals, say they never knew so powerful a meeting result in the conversion of so few. This may in part be owing to the numerous and powerful revivals that have been enjoyed in this church and vicinity for a few years past. It will also be recollected that as recently as the last spring, about one hundred, it was thought, were hopefully converted in this place. But perhaps it was owing more to the want of faith in God, on the part of Christians, that no more were converted. But still it had the marks of as genuine a revival as any I ever witnessed. Christians had their spiritual strength renewed, and backsliders, of all denominations, were reclaimed in numbers.

Warwick, Mass.—Extract of a letter from Rev. S. Kingsbury, to the Secretary of Massachusetts Missionary Society, Jan. 6, 1834, published in the Boston Recorder:—

"About four years ago, this church left the place where their fathers worshipped, because they found there no spiritual food. Then they dared not hope even to have a house of worship, or a pastor. But the Lord has given them the past year a sanctuary, and one whom they can call their pastor; and he has given them yet greater mercies. He has heard their prayers, remembering their sons and daughters, and put a new song in their mouths.—Our house of worship was dedicated Nov. 5. My installation followed the next day. These exercises were in connection with a protracted meeting. About thirty were awakened.—Eleven during that week and the next indulged a hope in Christ. Fifteen gave us evidence that they were born of God. Only one has yet united with the church. All of them are in the morning of life. Ten are young men, the flower of our society. *** We rejoice in what the Lord hath done for us. And you too, will rejoice, and all that have assisted this society by their prayers and alms will rejoice; and while this feeble church is greatly strengthened and encouraged, I hope all who love Zion, and who had been disposed to assist feeble churches, will rejoice and give thanks to God, and continue, and abound more and more in promoting the Redeemer's cause, at home and abroad."

Rhode-Island.—We know that protracted meetings have been held at Pawtucket, Seekonk, Valley-Falls, and Coventry; either of which would furnish a valuable article for our paper. We have heard of considerably extensive revivals in other neighborhoods, and believe that the word of God is attended with more than ordinary power, in more than one neighborhood in this state. We hope that accounts from these places will not be withheld, unless our brethren can plainly read a "thus saith the Lord."—*Providence Evangelist.*

Revivals in Windsor, Ashtabula Co. and Mesopotamia, Trumbull Co., O.—A correspondent of the Ohio Observer, under date of Jan. 17, 1834, communicates the following.

The state of things in Windsor Ashtabula Co. with regard to religious matters, is peculiarly interesting. A revival has been in progress in that place for four or five weeks, which astonishes and confounds the deist, and self-righteous, and many are exclaiming "what do these things mean!" It commenced in the Episcopal Church; among members who now seem to say that they have long attended to the "forms of godliness" but have denied the power thereof. As soon as the first subject of this work of the Spirit was able to leave the room where he found the Saviour to be precious, a room where he had been confined a while by lameness which disabled, and prevented him from going abroad, he hobbled along with his crutches from house to house telling all as he went, what a Saviour he had found, and warning all to flee from the wrath to come and be reconciled to God. His prayers were heard and his labors were blessed. The Spirit of God accompanied him so that his labors were not in vain in the Lord. He soon witnessed his neighbors, (among whom were brethren in the same church,) one and another and another convicted of sin—he heard the language of the jailor, he wept, exhorted and prayed with those who wept, 'but soon his weeping was turned into joy and he rejoiced with those who rejoiced. He soon had a brother fellow laborer who accompanied him on these angel visits, and then others came up to the help of the Lord. He could say as did Jacob when on his return from Padan Aram—"with my staff I passed over this Jordan and now I am become two bands." No minister of their, or of other denominations to instruct and guide them (a thing which they have much desired) until, more recently they have availed themselves, to a limited extent, of preaching from their Methodist brethren. The revival has extended among the Methodists: probably as many and perhaps more from families of that order are now the hopeful subjects of the work than the Episcopal. The whole number of hopeful conversions among the latter I was told last week, was between 40 and and 50. How many of these will prove to have "Oil in their vessels with their lamps" the great day will reveal. A number more from Windsor have experienced religion at the protracted meeting now in progress in Mesopotomia, which has become very interesting and commenced with the Methodist quarterly meeting.

Dedication, Protracted Meeting and Revival of Religion in Shalersville, Portage Co. O.—Extract of a letter to the Editors of the Ohio Observer.

On Thursday the 9th inst. a meeting commenced in Shalersville, by the dedication of a neat and commodious house, to the worship of Father, Son and Holy Ghost.

Immediately after the dedication of the house, the Church came forward in a body, and kneeling in the presence of a numerous congregation, confessed their sins, and dedicated themselves anew to the Lord.

The meeting was continued from day to day, till Sabbath 19th instant, there being generally, three sermons each day, with prayer meetings, and other appropriate religious services interspersed.

After the close of the meeting, it was ascertained, that between 25 and 30 individuals were indulging the hope that during the progress of these protracted exercises, they had become reconciled to God and received the pardon of sin through the sufferings and death of the Lord Jesus Christ.—Some of the instances of hopeful conversion were of a very interesting character, and displayed in a very interesting manner, the special operations of the Holy Spirit. These marked indications of special divine influence, were peculiarly desirable and refreshing in a place, where opposition to revivals of religion is powerful, and where no small part of this opposition comes from those, who, under a profession of religion, promptly affirm that the Holy Spirit has nothing to do in regenerating the hearts of men, and that none receive the Holy Ghost, except those who are immersed in water.

The congregation which has been thus blessed by the reviving influences of the Divine Spirit, is now in an interesting and critical condition, and needs the christian sympathies and fervent prayers of ministers and churches. May the Lord give them one heart to serve him with a ready mind; and may they soon be supplied with a faithful pastor who shall lead them by the still waters of salvation and feed them with knowledge and understanding.

Aurora, Jan. 22, 1834. J. Seward.

Number of Missionaries in Various Portions of the World.

Portions of the world.	*Population.*	*Missionaries.*
West Africa,	Unknown.	14
South Africa,	do.	62
African Islands,	4,200,000	6
Countries approached by the Mediterranean,	60,000,000	54
Western India,	120,000,000	15
Southern India,		43
Northern India,		64
Siberia,	3,500,000	3
Burmah,	11,000,000	4
Siam,	2,000,000	4
Maylayan Peninsula,	Unknown	5
China,	300,000,000	4
Ceylon,	1,500,000	30
Indian Archipelago,	25,000,000	5
Australia,		10
Southern Pacific,		19
Northern Pacific,	200,000	24
Patagonia,	Unknown	2
Guiana and W. Indies,	3,500,000	129
N. American Indians,	2,000,000	73
Labrador,		17
Greenland		16
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In looking at the unevangelized part of the human family in larger masses, it will be seen that

	Population.	*Miss.*
Europe has		17
Africa and African Islands,	114,000,000	89
Asia, (Continental)	650,000,000	172
Ceylon, Indian Archipelago, and Australia,	25,000,000	45
Polynesia,	500,000	43
America, including the West Indies, Greenland and Labrador,	30,000,000	237
		603

Making some allowance for missionaries who have been omitted, and for others who have been sent out by societies since the documents from which the foregoing summary has been gathered, were published, and including lay missionaries, who are employed as exhorters and catechists, and also native preachers, the whole number of persons employed directly in giving religious instruction to unevangelized nations, will not probably vary from *seven hundred.—Miss. Herald.*

BURMAH.

Pyan Creek.—The Sabbath overtook me here, and, of course, I did not choose to travel, although not where I had intended to have spent the day. After worship in the morning, I walked round the village in search of those who were not disposed to come.—Finding some women cooking under the trees, I asked one where she expected to go after death. 'Oh,' she replied, 'I shall be put into the ground yonder,' pointing to the place of funeral obsequies.

Where, I continued, will your soul go? She replied with an idiot smile, 'I am a woman, and and know nothing about that.' After spending some time with these people, who seemed interested with the simple truths of the gospel, I passed on to another party of men and women, who appeared to have read our tracts as they testified, 'Yes;' that is, we know what your books say. At a third place where we stopped, we met with a man that was unable to read, and who really seemed sensible of his sins, and expressed an ardent wish to discover the way to avoid hell: but the idea of an atonement, was a thought wholly new to him, and one which he appeared to think, 'too good to be true.'

The wonderful Banyan tree.—Observing several priests and others residing under the canopy where a dead priest lay in state, I went up and found the subject was the wonderful Banyan tree, in the centre of India.

I took occasion to say, that many persons had travelled all over India without being able to find it. 'Oh,' said one, 'they were unworthy persons and the tree is invisible to the unworthy; but persons that ought to see the tree, find it; and that you, Sir, may be fully convinced, take this writing; handing me a roll of paper, 'here, Sir, you will find an account of two deserving men, who found the tree, and their description of it.' The old man seemed to think that his writing would dissipate my doubts at once. I took his paper and promised to read it, thinking, that by these means, he might be induced to read mine; treating their legends with contempt, fables as they are, does nothing towards *winning* them to the truth.

Effects of Christianity.—*Khat cree village.*—This is the second of the two villages west of the mountains inhabited by Christians. Here I found a large zayat, that was built for my reception last year, and the old woman whom I baptized when in the jungle with brother Boardman, soon came tottering over to see me. Religion seemed the only subject of interest to her. 'I think of God,' she said, 'continually, and of dwelling in his presence forever,' and in relation to her frequent infirmities, she remarked, 'I wish the Lord's will to be done; I have no desire to follow my own will.' After worship this evening, as the whole village was seated around me, I asked, do you not have quarrelling and scolding among you now sometimes? They replied in the negative, and the head man, who is a notorious drunkard, spake up, 'No Sir, there is no trouble with those who have been baptized.'

Encouraging Visit.—*Tavoy.*—This afternoon ten persons, male and female, arrived from a village two day's journey to the south. They are the persons of whom Moung Tset-kyu spake; they represent themselves as having, for the last six months, abandoned all their bad habits, and have neither *made* nor *drank* spirits throughout the last 'rains.' One of the number can read, and he conducts worship on the Sabbath, which the whole village regularly observe, by ceasing from their usual occupations, and assembling for the worship of God.

The reader was educated in a Burman kyoung, and understands considerable of Burman books. They say he reads on the Sabbath; and so he observed, 'I explain in Karen what I understand, and what I do not understand, I pass over.' He answered several questions on the Scripture, very sensibly; and is, on the whole, an interesting individual. I have seen him in the city before, but he never seemed interested in the truth as now. One old man in the company is quite lame, and exhausted with his journey; indeed, his age and infirmities would have been a sufficient excuse for staying at home; but he remarked, 'I felt so anxious, I must come.' The females never were in the city before. These things are the more interesting, from the fact, that in the region from which they come, there are no Christians, excepting Moung Tset-kyu, at a day's journey distant, and the Karens are most numerous in that direction. I promised to make them a visit ere long, when I shall be better able to ascertain particulars concerning them.

Karen Sabbath Schools.—*Khat cree village.*—One great object I have before me, is to see that *all* the children of the Christians, at least are taught to read their own language. Such are the habits of the people, that the only practicable way in which this can be accomplished, is by the Sabbath school system, and this I hope to introduce into every christian village. I made a little experiment here. Seven individuals, who could read a little Burman, but who had never seen a syllable in their own language before, learned the lesson I had prepared, consisting of a few questions and answers from the catechism, perfectly, in a couple of hours; spelling each syllable, and recognizing each character with ease.—The eight, who completed my class, was a girl of the east side of the mountains, who read the lesson at once. She obtained her knowledge from a younger sister. —*Miss. Reg.*

Foreign.—Havana papers have been received at this port containing, Madrid dates to Dec. 6th.

The accounts from Spain are very favorable to the cause of the Queen. The rebels had been defeated by the Queen's troops in all the disturbed districts. Gen. Sarsfeld had taken possession of Vittoria and Bilboa; Merino had been compelled to take refuge in the mountains, having been deserted by all but a mere handful of his followers. The whole of Castile was in a state of tranquillity, and there was a fair prospect of a speedy restoration of order in every part of the kingdom.—*N. Y. Obs.*

From the Christian Watchman.

Quintessence of Matthew Henry.

Mr. Editor,—While reading Dr. Alexander's Preface to the First American Edition of Henry, I was forcibly struck with the following remark; "It has occurred to the writer, many years since, that an excellent and useful little volume of choice sayings, might be collected from Henry's Commentary alone; and if any reader of this work would take the pains to make such a collection for his own use and that of his children or friends, he would never have occasion to repent of his labor."

As I was just commencing the perusal of this excellent Commentary in course, I at once resolved agreeably to the suggestion of Dr. A. to make the attempt. Instead, however, of giving the public "a little volume," I have concluded to present, through the medium of your paper, the result of my reading in several numbers, under the following caption:

CHOICE SAYINGS OF HENRY.

By Delta.

1. It is true there were religion and divine revelation in the world before there was any written word; but to argue from thence that the Scriptures are not now necessary, is as absurd as it would be to argue that the world would do well enough without the sun, because in the creation, the world had light three days before the sun was made.

2. The making of the light *within* our rule, which by nature is darkness, and by grace is but a copy of, and comformable to the written word, is setting the judge above the law; and making the traditions of the Church rivals with the Scripture is no better; it is making the clock, which every one concerned puts backward or forward at pleasure, to correct the sun, that faithful measurer of time and days.

3. A good textuary is a good divine.

4. The law contains not a letter but what bears the weight of mountains. We are sure there is not an idle word in the Bible.

5. Let our *make* and *place* as men, remind us of our duty as Christians, which is, always to keep *heaven* in our *eye*, and the *earth under our feet*.

6. Our light does not shine before God, as his lights (the sun, moon and stars) shine before us.—We burn our Master's candles, but do not our Master's work.

7. Life is a wasting thing; its strength is not the strength of stones; it is a candle that will *burn out*, if it be not first *blown out*.

8. God has set man to be the collector of his praises in this lower world, and to pay them into the exchequer above.

P. S. I shall probably give you one number as often as every other week. To save time and room, I shall not refer to book, chapter and verse; but simply number the sayings as found in the course of reading. D.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 26, 1834.

The regular exercises of the protracted meeting which commenced in this city, on Friday, the 31st ult. were concluded on Sabbath night last, having been continued more than three weeks. The meeting for prayer, at sun-rise, however, and the meeting at night are still kept up. Since the commencement of this blessed work of grace, considerably above a hundred individuals within the Presbyterian congregations have been hopefully converted to God. Of these about *ninety* have united with the First church, and perhaps about *twenty* with the McChord church. Our Methodist brethren have participated largely in the blessings of the Divine work. We have not learned the number that has united with that denomination. The aid rendered during this meeting by the neighboring ministerial brethren, and by some from a greater distance, has been invaluable. Their labors of love will not soon be forgotten.

The Mails.

This is a subject on which we have not been accustomed to speak. The complaints from subscribers in every section of the country, however, of the great irregularity in the reception of their papers, makes it necessary for us to revert to it at this time. That this irregularity is caused by culpable negligence at some of the Post Offices through which our papers pass, there is no room for doubt. The Luminary is always put up in strong envelopes, and regularly mailed. If it fail to reach its destination in due time, we hope our subscribers will feel disposed to exonerate us from blame.

HINTS TO PRAYING PEOPLE WHO CARE FOR COLLEGES.—The communication with this title, in to-day's Luminary, will be found worthy of the attentive perusal of every reader. The great importance of a controlling and permanent religious influence in our literary institutions is properly appreciated, it is to be feared, by very few even of those who are numbered amongst the professed followers of Christ.

TESTAMENTS FOR THE MISSISSIPPI VALLEY.—A late legacy left the American Bible Society, has been appropriated for the purpose of circulating *two thousand* Testaments in the Valley of the Mississippi through the American Sunday School Union. The generous concern of our eastern brethren for the spiritual interests of the South and West, demands unceasing gratitude. We have sometimes, strange as it may seem, thought that their zeal in our behalf outstripped our regard for ourselves. The Valley of the Mississippi already owes a debt of gratitude to the East which it would be difficult to repay.

Sabbath Schools in Prisons.

The salutary change which has been effected in the discipline and general management of our Prisons within the last few years, should be a matter of rejoicing to every benevolent heart. The inmates are no longer shut out from the sympathy and charities of the philanthropic, as was formerly the case; but are now supplied, in most cases, with that moral instruction which is often instrumental in meliorating their characters, and sometimes in effecting a radical change in their hearts and lives. Thus, it not unfrequently happens, under the present wise and benevolent system of Prison discipline, that the conviction and confinement of a degraded outcast is made, in the merciful providence of God, the means not only of his becoming on his release, a respectable member of society, but also a consistent, devoted disciple of Christ. How beneficent is the spirit of the religion of Jesus! When the true spirit of the Gospel shall be more fully felt and acknowledged, in all its purity and expansiveness, yet greater changes of this character may be expected in the policy and institutions of human governments. God has predicted the approach of such a time. It is at hand.

In the prison at Auburn, in the state of New York, there is a Sabbath School of *two hundred* scholars, and *thirty-seven* teachers. At other prisons in different parts of the United States, there are, in all, *ten* schools, containing fifteen hundred scholars, taught by seven hundred teachers.

SUNDAY SCHOOLS IN ILLINOIS.—The Illinois Sunday School Union numbers 480 schools, 2418 teachers, and 17,214 scholars. The libraries of these schools contain 21,158 volumes.

MAINE SABBATH SCHOOL UNION.—The eighth annual meeting of the Maine Sabbath School Union has been recently held. It appears from the Managers Report, that Sabbath Schools have been organized in *every* village and school district in the state. Does such a state of things exist in any other state in the Union? If we are not very much mistaken, Maine is far ahead in this respect of all the rest.

The report states, that 173 scholars and 85 teachers have become pious during the year.

Temperance in Colleges—Centre College.

We have seen it recently stated, that *all* the members of Union College, New-York, have signed a pledge of entire abstinence from arpent spirits, to be binding during the whole of their collegiate course. This is precisely as it should be; and we should rejoice to learn that such a measure was adopted by every College and Seminary in the United States, and we may add, the world.

This notice respecting Union College has brought to our mind a remark casually made by a friend, the other day, respecting the growth of Temperance principles in Centre College, Danville, Ky. Although that institution has been always remarkable for the sobriety and staid deportment of its students, and might seem, on that account, to require energetic action on the subject of Temperance less than most other colleges in our country, yet we are glad to see them fully up to the spirit of the times on this deeply important subject. The subject of Colonization has also occupied much of the attention of the students of that important institution. We hope some friend will give us the particulars respecting these recent movements. Our eastern brethren appear to understand the salutary influence produced by public notices of such movements better than those connected with our western institutions. Will some one possessed of the facts, give us the desired information?

A state Temperance Convention is to be held at Annapolis, Maryland, on the 15th of May next.

THE AMERICAN NATIONAL PREACHER.—The number for February, contains two seasonable discourses, which we could wish were in the hands of every individual of the community. The first is entitled "Solemn Rebuke to the ungrateful and backsliding;" by Mark Tucker, D. D. Troy, New York. Text: Luke 17: 17: *Were there not ten cleansed? But where are the nine?* The other sermon is from the pen of Cornelius C. Cuyler, D. D. Phildelphia. Subject. "Causes of the decline of Revivals;" and founded on Hosea 6: 4: *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.* This discourse is peculiarly appropriate at the present time, when God, in his infinite mercy, is pouring out his blessed Spirit in various parts of the land. The subject is one of paramount importance; and should be intensely interesting to every friend of vital piety. What richer, more inestimable blessing can be bestowed on a church and a community than a revival of religion? Every truly pious individual will answer, none. Then is it not of the last importance, that every such individual should know what has a tendency to promote revivals and what tends to induce their decline? When this subject is regarded in all its bearings on the destiny of undying souls, it rises to a magnitude which cannot be fully estimated by a finite mind.

The preacher discusses his subject with considerable ability. In a future number we shall probably make some extracts. He gives the causes of the decline of revivals under the following heads: 1. The lack of well-directed and persevering exertion on the part of the professed followers of the Lord Jesus. 2. The self-sufficiency of men. 3. A professed dependence on God not warranted by his word. 4. The *very enjoyment* experienced in a revival. 5. Want of faith in the Divine promises. 6. Want of concert in desire, in prayer, and in effort. 7. The indulgence in a sectarian, or party spirit. 8. An undue excitement of the mere animal part of our nature.

THE PRESBYTERIAN PREACHER for February, is occupied with a discourse "On the purposes and Success of the Gospel;" by Rev. John M. Krebs, pastor of the Presbyterian church of Rutgers street, N. York. The text is Isaiah 55: 10, 11: "For as the rain cometh down, and the snow from heaven," &c.

The Rev. James W. Alexander, late editor of the *Presbyterian*, has been chosen Professor of Rhetoric in the college of New-Jersey, located at Princeton.

EPISCOPAL CHURCH.—There are twenty-three dioceses in the Episcopal church in the United States, of which thirteen have Bishops. In the whole there are six hundred and forty-five clergy.

The Rev. R. R. Gurley has given notice of his intention to resign the office of Secretary of the American Colonization Society. He is moved to this step by considerations of a private nature.

The friends of the Tract cause in Charleston, S. Carolina, have resolved to raise $20,000 to aid in the distribution of Tracts among the heathen. *One thousand dollars*, in part of this sum, has been remitted to the Treasurer of the American Tract Society.

The Legislature agreed to adjourn on Monday last.

For the Western Luminary.

Hints to Praying People who care for Colleges.

DEAR BROTHER COONS,—The hearts of your brethren have been cheered, wherever the last few numbers of the Luminary have conveyed the joyful tidings of the work of Divine grace, now in progress in your city, and they have not forgotten, I am sure, while they rejoice and are thankful, to pray for a great extension of the work—that God will visit in his mercy every family, and make your city, so recently the theatre of his awful judgment to partake as richly of his gracious love. Nay, that this work may extend till every church and family in the state shall be blessed.

But to one subject in particular I beg leave to turn the attention of your readers who are praying people. I mean the propriety of Christians placing the Colleges and other Seminaries of our country in the very fore-ground of their petitions. I need say nothing of the treasure or the curse that the church and the state have in the bosom of these Institutions in the youth there preparing for active life, and who, in a very few years, will cause to be felt the influence of the characters which they are now forming. Let me add too, that this is just the season, which Christians in different places have, as it were, consecrated to this very subject. You know that the 28th of February has been for several years observed as a day of prayer for Colleges in many places. Will not Christians then pray and pray in earnest for the blessing of God in its very best and richest sense to rest upon all these Institutions of our State and of the great Valley of the Mississippi—the great valley of dry bones. Nor will it, I hope, be thought an invidious distinction, if I beg the special attention of all who love the Saviour, to that Institution with which the Presbyterian church stands immediately connected, I mean Centre College. As a contributor to its funds, and one, who has marked its progress from its commencement—with some attention and very deep concern, I feel that I will be allowed to present this Institution, its officers and its students before the minds, not only of those who have been placed in similar connexion with it, but of all who have an interest in heaven, and who may hitherto have given no particular attention to it. It belongs to the Church. It is God's property, peculiarly. It has received much of the attention of his people hitherto, and is entitled to it still. I recollect having heard of one saying, some time since, "The Colonization scheme will now succeed, for all the Methodists are beginning to pray for it." I wish for this evidence of the success of Centre College, that *all* God's people, who hear of it, are praying for it.

My own interest in this promising Institution has been enhanced, by becoming acquainted with the following facts. One of its Professors, Rev. L. W. Green, already an accomplished scholar, will shortly leave it, to spend some time, in several of the prominent institutions of Europe, for the sole purpose, of fitting himself for more extensive usefulness in Centre College upon his return. The very thought throws a new charm in my mind about the Institution. The Rev. Mr. Huber well known as the former indefatigable agent of the Sunday-School Union, and more recently of Centre College, in which he has for some time been Professor of Modern Languages, proposes to devote himself to the service of God in Foreign Lands. We thank God, and take courage, in view of the deplorable condition of the world, when we hear of other Institutions sending out *students* as Foreign Missionaries. Centre College will soon have the high honour of sending from her bosom, one of her valued *Professors*. I ask Christians if it is not a high conception? How strong, if swelled by the prayers of Christians, will the voice of this Brother, from a Foreign Land, sound in the ears of his late pupils, when he cries to them across the mighty waters "come over and help me!" This is not all. He is by birth a European, speaks fluently several of the Languages of Europe, which he need not pause to learn. He proposes to establish in *Italy* itself, a Missionary Station. He came to this western world a wanderer from God. Here God has given him a missionary spirit. Here God has made him long to return to the very seat of Papacy, and tell deluded souls, that the *blood of Christ* cleanses from all sin. Nor is this all. He proposes to go out under the patronage of the Western Foreign Missionary Society. An Institution of but recent existence, but one peculiarly Western, located at Pittsburgh, the extremity of this great Valley, and about to throw itself upon the attention of the churches of the Western country, more fully than it has yet done. I say a Western Society, but endeared to Christians in many places, by many considerations—Among them, not the least affecting, the mysterious removal of its first Missionary, the lamented *Barr*, just at the moment of his departure for benighted Africa. Now, Dear Brother, when we put all these things together, when we see so many general points of interest about this Institution, when, in detail, we see one of its Officers going far away to labour for the highest attainments to be employed in her service; another Officer proposes to leave her, perhaps forever, to labour as a Protestant Missionary in the very fountain of Roman Catholic delusion. A Missionary to *Italy* from a spot in the wilds of Western America—where 50 years ago, was only heard the savage yell, and this under the patronage of a Foreign Missionary Society of the Western country, which through him asks your prayers and your aid, to sustain it, in sustaining him; how many emotions gush through our hearts! How many bosoms will swell with the liveliest interest, for this Western Foreign Missionary Society! How many purses will fly open to meet her wants! How many, according as God has prospered them, will lay by in store for her until she calls—How many will pray for her general success, and the special success of this Missionary from Centre College—and then how many will remember Centre College itself, and pray that God will teach her teachers, and pour out his spirit in rich profusion on her pupils, till the missionary spirit, the spirit of the gospel shall prevail in every bosom within her walls, and the spot on which she stands, become consecrated ground!" Her friends need not apprehend that the Institution will materially suffer by the loss of one of her Professors and the temporary absence of the other. God will provide.

A FRIEND TO CENTRE COLLEGE.

For the Western Luminary.

Inconsistency of Protestants IN EDUCATING THEIR CHILDREN AT ROMAN CATHOLIC SCHOOLS.

It may require two or three numbers more, to finish the contrast commenced in my last communication. My apology is, the importance of the subject,—the endless well being of the youth of our day, both male and female. The quotation from Bishop England's preface, to the Roman Missal, with which my last concluded will settle, I hope forever, the question "Is there not a change for the better in the Papal church?" He disclaims it, and resists the spuriously charitable insinuations of the unthinking Protestants, as fiercely as darkness does the light and as "corruption does incorruption." Indeed the dissimilarity of Papacy and Christianity as systems of religion, requires, that such resistance should be made, lest God's word which prohibits the "unequal yoking" of believers with unbelievers" should be violated. But the

CONTRAST.

Of promises made.	"That they instruct it, in the principles of our holy religion, as contained in the scriptures of the Old and New Testament."

The obligation here assumed, to *instruct* the child &c. evidently extends to the *indirect* as well as the *direct* and personal means, that are adopted, that is, it covers the whole field over which the child passes in obtaining an education. The parent by this promise is under obligation, to seek such instructors for his child, as will co-operate with him, and not thwart his purpose of teaching it according to solemn promise, "the principles of our Holy Religion."

NOW THE QUESTION IS

Is this promise fulfilled?	By placing the child, wholly or partially under the instruction of such persons as corrupt God's word, &c., I affirm it is not, and sustain my affirmation, in the following

CONTRAST.

Of Old and New Testament principles.	*Roman Catholic principles.*
Exodus 20th chap. 4th and 5th verses. "Thou shalt not make unto thee any *graven image*, or likeness of any thing in *heaven above*, or &c. Thou shalt not *bow down thyself* to them nor *serve them*, for I the Lord thy God am a jealous God, &c."	It is plainly declared in their standard works, viz: "Profession of faith in the Pious guide," in "true piety," "christian doctrine explained and council of Trent," as follows, viz: "That the *images of Christ, of the Mother of God*, even virgin, and also of the saints, ought to be had and retained, and that *due honor and veneration* is to be given them" (Profession of faith.) "The honor with which they are regarded is——that we *kiss* them and *uncover* our heads in their presence and *prostrate* ourselves." (C. Trent, Less. 25.)

REMARKS.

1. It is plain, that the Bible prohibits idolatry, but the Romish Church, not only allows of it, but makes the priest and people curse those who differ from them, and instead of worshipping "Lords many and Gods many," honour him, who has said "the Lord thy God is one Jehovah."

2. It is indisputable that the Council of Trent [Less. 25: c. 2.] required that schoolmasters &c. "Bind themselves by a *solemn oath*, to TEACH and interpret those things that belong to the Catholic faith."—That the Jesuits, have been restored for the avowed purpose [among others] of "EDUCATING YOUTH IN THE PRINCIPLES OF THE CATHOLIC FAITH," [see Bull of restoration, in Paschal's Letters, pp. 20, 22.]—and that every member, whether male or female, Priest, nun, sister of charity or common layman, "professes to condemn, reject, and anathematize [or curse] all things contrary thereto, [that is Canons and Council of Trent] and all heresies whatsoever, condemned, rejected and anathematized by the Church, [See True Piety, p. 23.] If any are curious to know what is meant among Papists by "Heresies" I refer them to those among many others enumerated in the excommunication pronounced on all who are *not Catholics*, once a year at least—Lutherans, Calvinists, Anabaptists [as they call our beloved Baptist brethren] and others.

3. It is demonstrable that the Bible employs the very language, the Council of Trent does, showing how to *respect images*, in describing the highest kind of worship, whether it be offered to the *true* or false *gods*, viz:

"Let the nun that sacrifice KISS the calves." Hosea 13: 2. That is those idols in Dan, and Bethel—which were *kissed* by the Idolators, as the Popes toe—and the image of Mary now is. "Every man praying—having his head COVERED *dishonoureth* his *head* [that is *Christ*] for a man indeed OUGHT NOT TO COVER HIS HEAD." 1 Cor. 11: 1—7.

Now if *Kissing* a calf was Idolatry among the Jews, why not *Kissing* an image among professed christians?—How much more, a *block* of wood chisseled out to a given form, is like a *saint* in glory, than *the Calves* of gold were like the *Gods* they represented, is—more than I can tell. The venerating *Kissers* of both are *idolaters* and as essentially deny that there is a God, as Job [31: 26–28] declared he would have done, "if he had beheld the sun when it shined, or the moon walking in brightness and his mouth had *Kissed* his hand" to it. The Papal instructors to whom some deceived Protestants confide the Education of their children, know its worth, more than their lives, to say with Eliphaz [Job. 5. 17.] "CALL NOW IF THERE BE ANY THAT WILL ANSWER THEE; AND TO WHICH OF THE SAINTS WILT THOU TURN?"

D. H.

From the Maysville Eagle.

Frankfort, Feb. 6th, 1834.

DEAR SIR—I have this moment returned from an examination of one of the pupils of the deaf and dumb Asylum, Danville.—The examination was indeed gratifying to me, being the first I ever witnessed, and the boy one of the most interesting I ever beheld. He is the son of Mr. Welden, of Augusta, Bracken county. Nothing, surely, can be more gratifying to the heart of the philanthrophist, than to behold this unfortunate portion of our species, snatched from darkness, ignorance, and obscurity, and placed in a situation where they will be useful and respectable, their hearts imbued with moral principles, and their benighted minds illumined with the lights of science.

The examination was carried on, by placing a piece of black canvass on the wall, on which was written the answers. Mr. JACOBS, the Tutor, (an amiable, excellent and intelligent man,) first asked a number of questions by signs—then by writing them on the canvass, with a piece of chalk—which were promptly and correctly answered, in the same manner. Mr. Jacobs informed us that they commence by teaching the letters. For instance, the fist represents A, and the open hand B, and so on, proceeding through the Alphabet. After they thus become acquainted with the letters, they are then taught how to spell and know sensible objects—as an example, "cap, cane, &c." After they have learnt how to spell, cap, cane, &c., and become familiar with the words cap and cane, they are then presented to their view. By this process, they are learnt how to spell cap and cane, and are made as familiar to them, as they are to us, by the *sound*.

In order to teach them the knowledge and the power of God, a watch is presented, its complicated machinery exhibited, and the motion of its wheels presented to their view. They are then asked, by signs or writing, do you believe this is self-created? They answer, *No, no.* They are then told to look at the sun, moon and stars in the arch of Heaven, and all its beauties; have their attention directed to the earth, its plants, trees &c. and are asked, Is all this self-created? They emphatically answer, *No, no.* By this process of discipline, and reasoning, the mind is taught to grasp and comprehend, and all its powers called into action. History and politics are favorite studies with them, and easily taught. The more abstruse sciences, are of course, taught with much difficulty and labor. I am informed that they sometimes take different sides on politics, and maintain their positions with a great deal of earnestness and ability.

Questions were asked by different persons in the room, consequently there could not have been any *system* or *preparation* for the examination. The Tutor spelled by signs, several names—John Breathitt, Jas. T. Morehead, &c. and he instantly wrote them on the canvass. Many questions were propounded, among them:

What is God?

He immediately wrote down—God is omniscient, omnipotent, holy and good.

Who is JESUS CHRIST?

The Saviour of mankind.

Who is GEORGE WASHINGTON?

George Washington was Commander in chief of the American army and first President of the United States.

Who was LAFAYETTE?

Lafayette was a Frenchman, that assisted the United States to fight against England.

How many beautiful ladies in the room?

Many, very many.

I suppose that a hundred questions, of this kind, were asked, and all correctly answered. He sometimes connected the plural with the singular, but when a finger was placed upon the word, which drew his attention to it, he instantly corrected the error. This is an interesting little fellow. The admiration of the company delighted him. When the Tutor was propounding the questions to him, he watched every motion of his hands with the most intense anxiety, and as Mr. Jacobs progressed in his signs, he every now and then nodded comprehension, and smiled recognition; and about the time he was finishing the question, his own fingers were in quick and almost involuntary motion; his contenance beamed with joy, and his eyes sparkled with delight, as he quickly turned to the canvass to write down his answers.

MARRIED—On Thursday evening last, by the Rev. John F. Coons, Mr. DANIEL MORRIS, of Scott county, to Miss SUSAN LOGAN, daughter of Mr. James Logan, of Fayette county.

DIED—Of consumption, at the Government Mansion, Frankfort, on Friday morning the 21st inst. His Excellency JOHN BREATHITT, Governor of this Commonwealth.

At the residence of her father Mr. Sowell Woolfolk, in this county, on Thursday the 13th inst., Mrs. ELIZA JOHNSON, consort of W. H. Johnson, Esq.

The subscriber tenders his grateful acknowledgments to the members of the church and congregation of Hopewell, for their Christian liberality and affection, in contributing twenty dollars to constitute him a Life Member of the American Tract Society. His prayer is, that this manifestation of attachment to the cause of Christ, may continue to be followed by increased efforts to bless their fellow-creatures and promote the kingdom of the Lord Jesus.

Feb. 22, 1834. JOHN F. COONS.

EDUCATION.

THE Subscriber, (*formerly a Teacher of Mathematics in the Philadelphia Lyceum,*) informs the citizens of Lexington, that

HE HAS OPENED A

School in the Masonic Hall,

In which will be taught the various branches of ENGLISH EDUCATION, LATIN, GREEK AND MATHEMATICS. EDWARD MEANY.

Lexington, Feb. 26.—33-3w*

The Child's Newspaper

IS edited by Rev. THOMAS BRAINERD, assisted by Rev. B. P. AYDELOTTE, under the supervision of a *Committee* appointed by the Cincinnati Sunday School Union. The following gentlemen compose this Committee: viz: W. S. Ridgely, M. D., of the Presbyterian Church; Mr. Jeremiah Butler, of the Episcopal Church; Mr. William Bond of the Baptist Church; and Mr. Joseph Hudson, of the Protestant Methodist Church.

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" 15 do. do. 10 00

In all cases the payment to be made in advance. The profits to be devoted to the American Sunday School Union.

THE CHILD'S NEWSPAPER, has found favor with the Public. A good number of subscribers have sent in their names. Some believe the price too high. The publishers think it can be afforded no cheaper. They can receive no profit from it, and only desire to secure themselves from loss. If their subscription list should become large enough to warrant it, they will reduce the price, or issue the paper weekly.

A little boy seven years old, writes—"Mr. Brainerd, I am much pleased with your paper, and send you a dollar to pay for it." A merchant on Main street, Cincinnati, writes—"When I went home to dinner to-day, I was handed the Child's Newspaper by my little daughter, who had be en greedily devouring its contents. I am so much pleased with it that I hasten to send my name."

A gentleman of Wheeling, Virginia, writes: "My little daughter says she will save two cents a week to pay you for the Child's Newspaper."

Editors have spoken kindly of the work, without exception. We give some of their expressions:

"The Child's Newspaper" is handsomely printed, well edited and we have no doubt will be an interesting paper to children.—*Baptist Weekly Journal.*

"The Child's Newspaper," is embellished with a wood-cut view of Cincinnati at the quay and is altogether very neatly got up. It commences with an affectionate and appropriate "Address to all children and youth west of the Alleghany mountains," by the chief editor. May the work do all the good which the editors may desire.—*Cin. Chron.*

"The Child's Newspaper" well deserves encouragement; as in no other channel is it more important to direct sound information than to the minds of rising youth.—*Hillsborough Gaz.*

"The Child's Newspaper" is printed on a half sheet quarto form, very neatly executed. The specimen number which we have received, gives promise of a useful and interesting publication.—*Gunbier Observer.*

The Child's Newspaper is filled with useful and interesting articles, original and selected, well adapted to the capacities of children. Believing that it is calculated to do good among the rising generation, we heartily recommend it to the patronage of parents generally.—*Ohio State Journal.*

We hope that this juvenile periodical, (the Child's Newspaper,) under the care of its reverend conductors, will be rendered a successful auxiliary in the education of our Western youth. It is the wish of its conductors and publishers to render it as beneficial to the rising generation as they can. They wish to render it, by the Divine blessing upon it, an instrument of mental improvement, a prompter to virtuous action, and a guide to piety and to heaven. If adequate encouragement be afforded, so as to enable them to bestow the requisite time and pains upon it, we think that the desired results will follow. We hope that their project will meet with due encouragement from teachers and parents, and that the Lord may direct them, and bless them in this really important undertaking.—*Cin. Standard.*

"The Child's Newspaper," published by Messrs. Corey & Fairbank, Cincinnati, Ohio, two numbers of which have reached us, appears to be well prepared for the purpose in view—the instruction and entertainment of children. —*South. Rel. Tel.*

"The Child's Newspaper."—We have just received the first number. It is printed on a half sheet super-royal, with fair type and excellent paper. From the editorial talents pledged for its support, it cannot fail to be highly interesting and useful to the juvenile reader.—*Maryville (Tenn.) Intel.*

Application for the work to be made to COREY & FAIRBANK.

Cincinnati, Feb. 14. 33-3w

LOOK AT THIS!!

JOHN LITER,

Boot and Shoe Maker,

MAIN-STREET, LEXINGTON, KY.

RESPECTFULLY informs his friends and the public generally, that he has commenced business on Main-street, in a room of Mrs. Coyle's building, second door from the corner, and immediately opposite Mr. A. T. Skillman's Book Store, where he intends keeping a constant supply of Gentlemen's Boots, Shoes and Pumps, and Ladies Gaiters, Leather and Prunella Boots, and Leather and Prunella Slippers. As he intends his work shall be of the best materials and made in the best manner, he respectfully invites ladies and gentlemen to give him a call. ☞ Orders filled on the shortest notice.

Lexington, Feb. 26, 1834. 33-4f

SPRING GOODS.

THE Subscriber is receiving a large and extensive assortment of

MERCHANDISE:

Among which are a great variety of Painted Muslins, Calicoes, Ginghams, Silks, Fancy Handkerchiefs, Capes, Bleached & Unbleached Cottons, Carpetings, Bolting Cloths, Flowered Paper for rooms and passages, Straw Bonnets, Fashionable Hats, &c. &c. which he offers for sale to Country Merchants, and others, at a small advance.

JOHN TILFORD,

No. 49, Main Street, Lexington, Ky.

February 19, 1834. 31-4w

☞ Wanted to purchase: Feathers, Ginseng, Linens, &c. J. T.

PUBLIC SALE.

THE Subscriber having determined to decline tavern keeping, will expose to public sale at the WASHINGTON HOTEL, in the City of Lexington,

ON TUESDAY, THE 4th MARCH NEXT,

A LARGE QUANTITY OF

FURNITURE,

Consisting of 25 or 30 Beds and Bedding; Tables, Chairs, &c. &c.

TERMS OF SALE.—For all sums of $5 and under, cash; over $5, six months credit; the purchaser giving bond with approved security.—No property to be removed until the terms of sale are complied with.

CHARLES WICKLIFFE.

February 19, 1834. 31-tds

Wanted to Hire,

A COLOURED BOY about 16 or 17 years of age. Enquire at this Office.

February 19, 1834. 31-3w

DOCTOR HOLLAND

HAS removed his residence and shop to the rooms heretofore occupied by Mr. HOUSTON on Main street, next door to the Lexington Library. He hopes to be found at all hours where he ought to be.

Lexington, Feb. 12, 1834. 31-2m

L. DEPOORTER,

SURGEON DENTIST,

HAVING permanently located himself in Lexington, Ky. respectfully tenders his professional services to the Ladies and Gentlemen of the City and its vicinity.

His office is on MAIN-STREET, opposite *Brennan & Postlethwaite's Tavern*, where he may be found between the hours of 9 o'clock, A. M. and 6, P. M.

Lexington, Feb. 12, 1834. 31-tf

REMOVAL.

DRS. J. C. & S. B. RICHARDSON,

HAVE removed their Office and Shop to their new brick building on the east side of Upper Street, a few doors above the lower end of the Market House and near the residence of Richard Higgins, Esq., where they will be ready to serve their friends and the public generally, in City and country.

Lexington, January 1, 1834. 25-tf.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

NEW ESTABLISHMENT.

J. C. ATKINSON

RESPECTFULLY informs the public, that he has commenced the manufacture of

Tin Ware, Stove Pipe, House Guttering, &c.

On High-street, a few doors below J. Norton's corner, and directly opposite Drs. Satterwhite and Whitney's Shop. He is determined, by moderate charges, punctuality, and a desire please, to make it to the interest of all who wish to purchase any article made or vended by Tinners, to call and examine the quality and prices of his ware before they purchase.

He will sell at *Wholesale*, upon as accommodating terms as can be had in this or any other city. Lexington, Feb. 5, 1834.—30-tf

COPPER, TIN, AND SHEET-IRON *MANUFACTORY.*

☞ Sign of the GOLDEN COFFEE-POT. ☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd, and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞ Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

TO WOOL AND COTTON CARDERS.

BY *arrangements lately made with one of the most celebrated Manufacturers of Machine Cards in New England, the undersigned have been enabled to reduce the price of* MACHINE CARDS AND FILLETING, *to*

$1 62½

This uncommonly low price per square foot reduces 1¼ inch fillet to 21 cents the running foot, and 1 inch fillet to 13½ cents the running foot. A good supply always on hand, and orders received for the Manufacturer for any size or number, and filled at a short notice.

STEPHENS, WINSLOW & STEPHENS,

Main street, Lexington, Ky.

December 25, 1833. 24-3m

From the S. School Instructor.

THE MOTHER'S FAREWELL TO HER WEDDED DAUGHTER.

Go, dearest one, my selfish love
Shall never pale thy cheek;
Not e'en a mother's tears for thee
Will I in sadness speak;
Yet how can I with coldness check
The burning tears that start!
Hast thou not turned from me to dwell
Within another's heart!

I think on earlier, brighter days,
When first my lips were prest
Upon thy balmy brow, whilst thou
Lay helpless on my breast;
In fancy still I see thine eye
Uplifted to my face,
I hear thy lisping tones and mark
With joy thy childish grace.

E'en then I knew it would be thus,
I thought e'en in that hour,
Another would its perfume steal,
When I had reared the flower;
And yet I will not breath a sigh—
How can I dare repine!
The sorrow that *thy* mother feels
Was suffered once by mine.

A mother's love!—oh! thou know'st not
How much of feeling lies
In those sweet words; the hopes the fears,
The daily strength'ning ties:
It lives ere yet the infant draws
Its earliest vital breath,
And dies but when a mother's heart,
Chills in the grasp of death.

Will he in whose fond arms thou seek'st
Thine all of earthly bliss,
E'er feel a love untiring, deep,
And free from self as this!
Ah, no! a husband's tenderness
Thy gentle heart may prove;
But never, never wilt thou meet
Again a mother's love.

My love for thee must ever be
Fond as in years gone by;
While to thy heart it shall be like
A dream of memory.
Dearest, farewell, may angel hosts
Their vigils o'er thee keep,
How can I speak that fearful word,
'Farewell,' and yet not weep!

Memoir of James Brainerd Taylor.

From a review of this interesting work in the Baptist Magazine, we select the following:

The record of Mr. Taylor's *Christian enjoyment* is extremely full. In almost every page, we find him exulting in the love of God—triumphing in Christ—filled with all joy and peace in believing. He presents a beautiful example of that religion, which supports and cheers the Christian. He experienced a constant flow of pleasure, such as seems to most persons entirely impossible. He enjoyed a daily communion with God—daily refreshings from his presence. In illustration of these points, his diary is so full that selection is almost unnecessary. Promiscuous extracts, taken almost any where at random, will show him to have been truly a heavenly man. The day was witness to his joy, and in the night, when he awoke, he was still with God.

The following are from two letters to his friends—

"I have not much to say of myself. But I can yet testify of the riches of the grace of God. I am yet a miracle of grace—yet a pilgrim, and glory that I am counted worthy to bear the cross. Heaven's rich munificence is manifested in the choicest of his stores bestowed upon the most unworthy. These college walls do not shut out my God: my room hath become, from the first, a glorious Bethel, yes, a little heaven. It is a sacred spot, where my soul hath often drank of the river of the water of life. This is my theme below; 'God is love.' Help me to praise him for what he has done for my soul. He hath done great things, and marvelous, whereof I am glad and would rejoice. I wish to live for none else besides my God, and feel an increased determination to spend and be spent for him.

"Twenty-one months have now gone by, since he so powerfully blessed me. Rich seasons, and richer still, have I enjoyed since, and *richer* still am I expecting below. But heaven! heaven! There is a heaven to come—a holy heaven—an eternal rest—a glorious habitation—and new glories are yet to be revealed."

"Having passed the day in my ordinary pursuits and been *abundantly refreshed at evening devotion*, I feel constrained to bless the Lord and take courage. Yes, I rejoice that another day has been numbered—another of the days of my pilgrimage below; for the sweet prospect of heaven has gathered brightness, while my soul has melted with the love of God let down in streams from the overflowing fountain. O my dear E., who is rich and the Christian not rich! Who is happy and the Christian not happy! Let the world have the pleasures of the world, but our souls cry out for God; for the living God, in whose presence *below* is joy unspeakable and full of glory.

"I can tell you how my mind was led this evening, and it may prove a blessing to you. I read the 2d chapter of Isaiah. The promise of prosperity to Zion, the mountain of the Lord's house, cheered my heart; I could believe that all nations shall flow unto it, and I anticipate the glorious day, though not on earth to witness it, yet in heaven to rejoice with the church triumphant. My soul cried out, *Let the Lord alone be exalted.* But the last verse, which speaks of 'man whose breath is in his nostrils,' came with a richer blessing. Thought I, soon my pilgrimage will end. Perchance these hands will soon, with all this frame, lie motionless in the grave. The thought was sweet, for my spirit laid fast hold on the resurrection and the life.' In his name I could look up to God, and cry—Abba, Father. My Father smiled. Jesus looked upon me—the Spirit comforted me—my heart exulted. O bless his name forever. Such a view of Jesus and his cross—his sufferings and death—his resurrection and ascension—and his reigning power, I have seldom experienced."

In September, 1826, Mr. Taylor finished his collegiate course at Nassua Hall, and left Princeton for New Haven, where he expected to pursue the study of theology. On his arrival at New York, he was attacked by severe pain, which was apparently the commencement of the disease from which he never recovered. With diligent nursing and carefulness, however, he was able, after a little while, to finish his journey, and he arrived at New Haven in the beginning of winter. But he was soon seized with hemorrhage at the lungs. His outward frame was thus enervated. His prospects of usefulness in the ministry, to which he had looked forward with such earnest, burning desires, were overclouded. During the remnant of his life, the process of dissolution went steadily forward. At one time, he felt only a distressful weariness, and inability to study; at another, the springs of life seemed to be breaking up, and the mortal tabernacle rapidly falling to decay. But under all the dismal disappointment in respect to the cherished object of his soul, he exhibited the sweetest tranquility and submission. The following letter to a brother and sister, dated at New Haven, Nov. 11, 1827, presents a lovely exhibition of his state of mind under the affliction:—

"I doubt not you now and then mention my name, as you converse around your fireside. Gladly would I interchange words with you, and tell you how happy I am. Surely I am blessed of God—you know my late trial—the sweetness resulting is beyond description.

"You know, that leaving business, I commenced preparation to preach the gospel. My prospect of entering the ministry, as the time approached, has brightened, with longing of soul for the work. Often, in your hearing, have I hailed the coming day. The issue of my late bleeding may determine my future employ—nay, my stay in this world. O, my dear brother and sister, it is *sweet* to lie *passive* in the hand of God, and know no will but his. But my heart is full. To this state of feeling I have come, only through tears and lying low at mercy's door: and now, when I think of the dear, dear object of co-working with God, in preaching the gospel, my soul finds ready way to my eyes. Must I—must I give it up! O my Father, my Father! must I go back! It does not sink my spirits—far from it: but it breaks my heart—tears run down my eyes. It swells my soul to unutterable language, till I lie and groan before God.

"Indeed I am not worthy to look up—how much less worthy to be put into the ministry! Well—for he that doeth all things well, knows what is *best*—and that is best for me.

"Heaven never appeared more desirable—I have longed to see the king in his beauty—never did I gain so near access to God. Dying seems like going to my Father's house. * * * And I could gladly bid adieu to the world—to those I tenderly love, to parents, brothers and sisters, to you, for my anticipated home with Christ, whom having not seen, I love—but I would willingly live and labor yet for threescore years and ten, nor count the time long; for I have longed—*longed* to enter heaven, after having, under God, been the means of sending multitudes thither.

"The cup which hath been put into my hands I would drink; yet my heart's prayer has been, 'If it be possible, let this cup pass.'

"I have felt this evening, that if God would but speak the word his servant should be healed. This, however may not be best; surely you and I should willingly say, 'the Lord reigneth.'"

"To contemplate this hand that moves to address you, stiffened in death—to view this 'mud-walled cottage' already shaken and tottering—fallen to the ground—is sweet;—for should I not sleep sweetly! O yes, and my active spirit, which now clings to Jesus, would be adoring, active and wondering among the spirits of the just made perfect.

"Dear, dear brother and sister, it is but a little way from this to yonder mansions. We each expect to find a welcome resting place. How sweet the earnest! Only a little while, and we shall be there. "Affectionately,

"JAMES."

The following letter also, breathes so much of his peculiar spirit that we cannot omit it—

"NEW-HAVEN, Nov. 25, 1827.

"*My Dear Mrs. W.*

* * * * * "You saw me in anguish of body—you heard me tell how happy I was in God. As on earth I have thanked our heavenly Father for that cup, so in heaven the visitation will be more clearly expounded.

"You have heard of my late light affliction. It would be too long a story to tell of all the attendant blessings—but consolation abounded.

"The renewal of my old attack of the rheumatism has been a little painful to the body; but O, the unspeakable and full glory that has come along with it.—The cup is sweet, sweet beyond expression. Believe me when I say it, I think it worth worlds—nay, worlds weigh nothing to it; for worlds without Christ would be nothing worth. With the pain I have Christ.

"I think I can adopt the language of one, I know not of whom. 'Though I am sometimes full of pains, yet I am at all times full of patience. I often mourn under a sense of my corruption, but never murmur under my affliction.' And why should I *murmur*? This would be to oppose the medicine that *heals* my soul. The Lord never afflicts us to *hurt* us, but to *heal* us. While in this wilderness, the Lord would have our souls a fruitful paradise. The husbandman knows his choice trees of righteousness, and when he comes with his pruning knife, it is not to cut down the tree, but to lop off superfluous branches.

"That this my poor cottage shakes, is a kind premopition of its fall. Let it fall, responds my inmost soul; for who would not resign such an earthly tabernacle, for a house not made with hands! Never did the thought of having a glorious body so overpower me as this evening. And think you, my dear sister, I shall prize a glorious body the less, for having had one so frail. More of this, when we shall have heard the archangel's trump, assembled at Christ's right hand, and been made like him; 'for we shall see him as he is.'

"I am inclined to think—though I am in a strait betwixt two, having a great desire to depart, yet longing to live to subserve the dear *interests of our dearest Lord Jesus*—I am inclined to think that God is not about to take down this superstructure. He may be renewing the foundation. * * *

"I think I have learned a little about *glorying* in infirmities, *rejoicing* in tribulations, and possessing the soul in patience. Sweet lessons—lessons to be learned only in a certain school. In this school, an apt scholar, having a skillful teacher, may become a wonderful proficient. The wiser, the better we ought to be—then the holier, consequently, the happier. Well, I am happy—I lean on my 'Beloved, and call him mine.

"It has been *most sweet* to lie in the hands of God. I have longed to drink *every drop* of the cup that my Father puts into my hand. Not one pain less, for he knows what is *best*, and that is best for me.

"Could I tell you, I would; but the blessing that I have received this day from God, is above description.

"Remember me to the family, and tell them that God often removes outward mercies from us, in mercy to us.

"Fraternally yours, in our dearest Lord Jesus,

"J. B. TAYLOR."

With the hope of staying the progress of his malady, Mr. Taylor accepted the advice of his friends to take a southern tour in Jan. 1828. While at a distance from home, he found that his outward man still failed. The seeds of death were sown so effectually, and had sprung up so rankly, that there was no likelihood of their ever being eradicated. But the inward man was renewed day by day. In proportion as he drew nearer to his mansion in heaven, the brightness and peacefulness of that world seemed to hover more and more sweetly around him. The joys of a submissive heart were his daily food; and he felt the blessedness of lying passive in the hands of God. This will appear evident from part of a letter to his brother, dated at Augusta, Geo. April 20th.

"How pleasant to feed in green pastures while travelling through the wilderness. To-day the good shepherd has given me a rich repast. My soul has gained strength from feeding on angel's food—if angels feast on the manifestations of God to them. Singing one of the songs of Zion, my heart began to melt, and sweetly flowed down into tenderness and love. To call God my Father, was sweet beyond expression. Christ, as my elder brother, friend, shepherd, Lord, my all, captivated all my powers, and I cried with a broken heart—

'Thou lovely source of true delight,
Whom I unseen adore;
Unveil thy beauties to my sight,
That I may love thee *more*.'

"O how soul-humbling! how soul-elevating! how full of consolation! to have the manifestations of Jesus, as they are not made to the world. * * * Perhaps never with more confidence could I ask for the Holy Spirit. Blessed anointings! with this blessing we climb the 'delectable mountains,' stand on 'mount Clear,' and look away to the fair land. How fair and desirable it appeared to me this evening—more desisable than the land of my fathers! O, the prospect of meeting the holy, when I shall have answered the end of my being in this world. * * * *

"My prospect brightens, as God shows his beauties to my soul. And I long for the time to arrive when I shall become a disembodied spirit. I wish to behold the *glory* which Christ wishes his disciples to see. "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory.' Much is comprised in that world, GLORY. Well, it will not be long before the disclosure will be made.

"Whenever I am so peculiarly blessed, then my longings are to preach the gospel. There is an intensity of feeling that finds no expression but in groans. Still I lie in the hands of God, and if I mistake not, acquiesce in his will; and I feel fully persuaded that my protracted trials will issue in my good, whether I live or die. Through your prayers I may yet be restored and given to the church, to which, under God, long since and repeatedly I have surrended myself."

He returned to Connecticut in the summer, hoping with renovated vigor to resume his studies. But the Head of the church had other designs respecting him. The autumnal winds of New England no sooner began to blow, than the violence of the symptoms returned. It now became certain that he could only hope to prolong his usefulness by a second journey to the southern states. Before leaving Connecticut, however, he received licensure from the Middlesex Consociation; so that, if his health should permit, and opportunity present, he might preach on his tour, the unsearchable riches of Christ. He left home in October; and on his way, wrote thus to a friend whom he had hoped to meet—

"I had detained this with the hope that in person I should see you. For this purpose I had designed to pass through Princeton and Lawrenceville. But as my health does not warrant the fatigues of journeying, and the excitement of seeing dear friends, I am denied the pleasure. It is a self-denial. Peradventure I may return in the spring, better able to enjoy the society of those I love. If not the land of dear delights is before me. Do you ask how I am in my protracted afflictions! The Lord doeth all things well. * * * Sweet thoughts of Jesus melt my soul. Communion with heaven is soul-elevating and soul-transforming. In a word I am a happy, though a sick dying man. The Lord most gently and mercifully hands me down the hill of life, while the descent seems very short. O, it will be sweet to take the last step, and walk into eternity. To me the grave wears choice attire—paradise more choice. I wish, and often with longing, to see Jesus as he is, to mingle with the holy above—to sing the song of the shining ones.

"O think not that I am gloomy or depressed; far, far, very far from it. Think of me as visited from above, and rolled along in a chariot all paved with love—think of me as one who loves you—think of me and pray for me, as one feeble, shattered, tottering, and almost falling—falling into the arms of our Beloved.

* * * *

"If my last—my most affectionate adieu!

"JAMES B. TAYLOR."

This was his last journey. He returned no more to his father's house. In January, 1829, he arrived at the Union Theological Seminary, in Prince Edward Va., which was his last resting-place. In a letter to his brother, soon after his arrival he says—

"In my absence heretofore, as now, I have often thought myself the happiest of men. So be comforted, my dear brother, and ever think of me as taken up by our heavenly Father as a little one, and continually and greatly blessed. * * * * On Saturday, my soul was melted under a sense of our heavenly Father's presence. Sitting alone, my uplifted desire was uttered—Father, give me the Holy Spirit. An unction from the Holy One greatly refreshed my soul. I had been saying, Lord, how long—in reference to my protracted trials. My whole soul yielded, and said, Even so long as the Lord will; but thou wilt give me thy Spirit. I hardly know when my confidence gathered strength so fast, in God, that he would make me happy. With unusual sweetness I adopted the language of Jesus, 'Father glorify thyself.' O, I felt happy that he would be glorified. * * My confidence in the gift of the Holy Ghost was greatly strengthened.

"After such baptisms the soul rests in calm, sweet, heavenly peace.

'Not a wave of trouble roll
Across my peaceful breast,'

"With increased affection,

"JAMES."

He now very rapidly sunk under the violence of his disease. The 'mud-walled cottage' hastened to fall.—The clefs and chinks grew wider and wider; but each cleft and chink served as an avenue for the admission of glory. He exulted in the prospect of meeting the Saviour, and entering into a holy heaven. That prospect was soon fulfilled; and into that blessed place he soon found an open and abundant entrance.' On the 28th of March, 1828, at half after six on the evening of the Sabbath, he departed from this world, in full assurance of a glorious immortality. The following account of the final scene, by one who witnessed it, cannot be otherwise than interesting:—

"We have just witnessed the departure of a Christian—of an eminent Christian, from this world of trial to that of everlasting rest—the Sabbath which is eternal in the heavens.

"For a considerable time during his sickness, his debility was so great that he required unremitted attention day and night; yet they to whose lot it fell to nurse him in his last hours, so far from being wearied out by the labor, considered it a privilege to be near him. And their testimony is, that his conversation gave them more enlarged ideas, than they ever had before, of Christian experience, and a more distinct conception of the power and preciousness of religious truth.

"From the time he came among us to the last moment of life, his faith did not fail, nor even falter; nor did a cloud intercept his view of heaven. It would require a volume to record his various expressions of love, joy, and triumph—and all the same, whether he had hopes of recovery, or felt that he soon must die. The full exercise of reason was granted to him until the last. And when death came, although as fully sensible of it, as any who attended him, yet his spirit was as calm as a 'summer evening;' and he remarked that he 'had endeavored to live in such a way, that when he came to die, he should have nothing to do but to die. About five minutes before his death, he said: 'Farewell to you all, farewell to this earth.' Then, after a short time, addressing a beloved friend who was supporting him, he said with great emphasis:

'*Strive! Strive!*' His friend asked him, 'Strive to do what!' '*To enter into the kingdom of heaven.*'—These were his last words. His ruling passion was strong in death; to the very last moment he wished to preach the gospel. After uttering this solemn exhortation, he drew a long breath—another and another—and then without a struggle or a groan, his breast gradually sunk, and he gently fell asleep in Jesus; and took an upward flight, 'if ever soul ascended.'"

Anecdotes of Payson.

One day he went to visit a mother, who was disconsolate from the loss of a child. He said to her as follows:

"Suppose now, some one was making a beautiful crown for you to wear; and you knew it was for you and that you were to receive it and wear it as soon as it should be done. Now if the maker of it were to come, and in order to make the crown more beautiful and splendid, were to take some of *your jewels* to put into it,—should you be sorrowful and unhappy, because they were taken away for a little while when you knew they were gone to make up your crown?"

The mother said, that no one could conceive of the relief, the soothing quieting influence which this comparison had on her mind.

On another occasion he went to see a sick person, who was very much troubled, because she could not keep her mind all the time fixed upon Christ, on account of the distracting influence of her sufferings, and the various occurences of the sick room, which constantly called off her attention. She was afraid she did not love her Saviour, as she found it so difficult to fix her mind upon him. Dr. Payson, said,

"Suppose you were to see a little sick child lying in its mother's lap, with its faculties impaired by its sufferings, so that it was generally, in a troubled sleep; but now and then it just opens its eyes a little, and gets a glimpse of its mother's face, so as to be called to the recollection that it is in its mother's arms; and suppose that always, at such a time, it should smile faintly with evident pleasure to find where it was,—should you doubt whether that child loved its mother or not."

The poor sufferer's doubts and despondency were gone in a moment.

A gentleman who saw and conversed with Dr. Payson in Boston, when he visited this city, towards the latter part of his life, was led by his preaching and conversation to a considerable degree of serious concern for his soul. His wife was still in a great measure indifferent to the subject. One day meeting her in company, he said to her.

"Madam, I think your husband is looking upwards—making some effort to rise above the world, towards God and heaven. You must not let him try alone. Whenever I see the husband struggling alone in such efforts, it makes me think of a dove endeavoring to fly upwards, while it has one broken wing. It leaps and flutters, and perhaps raises itself up a little way, and then it becomes wearied and drops back again to the ground. If both wings co-operate then it mounts easily."

How many such families there are in the world, with one broken wing. It seems as though an irreligious husband, whose wife, and perhaps children, are struggling to raise the family to God would not dare to go on, acting as a dead weight to bring not only himself, but those connected with him, again and again to the ground.—*Religious Mag.*

The Mother's Privilege.

I know that the world is full of the theme of a mother's toils and griefs; and there may be points of view in which her lot is one of sorrow. Yet are not those toils and griefs surpassed by the high consideration of a *mother's privilege*, that peculiar privilege, to which I have alluded?

I am not writing an essay, and therefore shall not pause to dwell upon the nature and amount of her advantages in laboring for the conversion of her dear children to God. The pages of the Magazine have not been deficient upon that subject. It has become a truism, that none, like a mother, can feel for her child, can pray for it, can influence it, can take it at the first dawn of intelligence, and lead it to the "babe of Bethlehem, and the man of Calvary." Nor need I pause to illustrate this by the powerful language of example. The time would fail me to speak of Samuel and Timothy, a host of more modern worthies, among the departed: yes, and of a recently embarked missionary to China, among the living.

Mother, it is the *privilege* of your station which you ought to understand, prize and improve. I may be enthusiastic, but I have so strong confidence in the promise of God, in relation to parental faithfulness, where it is maintained with constancy, that I believe it is *without doubt*, your privilege to become instrumental in the salvation of every child you have.—If then, as a christian, you are panting to obtain conquests to the Remember's cause, as a mother, the opportunity is placed in your hands. You, above all others, need not go to heaven, and, [if such a thing be possible,] there wear a crown without a star—there carry not one precious stone to place in your Redeemer's diadem. You can do good. *You can win souls to Christ.* Oh! there is a glory in the thought. It places you at a lofty elevation, perhaps the loftiest in the scale of privilege, and of duty too.

When will mothers awaken to a full sense of it! When will Christian mothers reflect, that in an important sense, the destinies of the church are in their hands, and may I not say it, with them under God, rests the immense question, whether the millenium shall be delayed, or whether it shall come quickly? Will they meet the crisis by exclaiming, "Come quickly, even so come Lord Jesus?

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, forever and ever."—*Mother's Magazine.*

EVERY CHRISTIAN SHOULD JOIN SOME CHURCH.—If a Christian does not belong to a Christian Church, he is not walking according to God's appointment, and the order of the gospel; but is living in the loss of privilege, and the omission of duty. It was not thus with the Christians of whom we have accounts in the New Testament. They are represented not as wandering sheep, but as a flock having a shepherd and a fold. Not as stones loose and scattered on the ground, but built up a spiritual house. Not as rovers and vagrants in the highways and hedges—but as "fellow-citizens with the saints and of the household of God."

Religion does not preclude the evil day; but it prepares for it; and shows itself to most advantage, when all other sources *must* fail.—*Jay's Lectures.*

HOPE FOR THE SLAVE.—Extract from a letter from Georgia found in the Home Missionary for January:—

You are not ignorant of the charge which is in progress at the South on the subject of slavery; not that the people are forming themselves into the contending ranks of the colonizationists, nor that under the excitement of anticipated insurrections, they are removing superfluous strength from among them; but that under the influence of the Gospel, which of late years has been preached in some parts with peculiar force and influence, they are waking up to the truth that they are surrounded by accountable fellow-mortals, who, through their influence, have been kept in a state of ignorance, and for whom they are, to some extent as, the parent for his family, responsible, to a common Governor and Judge.

The section of country from Savannah to St. Mary, is not behind-hand on this interesting subject. There are men of intelligent and devoted piety, who are awake and active in disseminating the great truth, and practising upon it, that slaves are immortal and accountable, and must be made acquainted with the Gospel.

BOOK AND JOB PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary.

HAVE A COMPLETE

BOOK AND JOB OFFICE,

And are prepared to execute

EVERY DESCRIPTION OF PRINTING,

In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*

Lexington, Dec. 11, 1833.

NEW BOOKS!

THE "KEEPSAKE," a spendid London Annual for 1834, 17 engravings; The Child's Annual for 1834; The Clergyman's Note Book; Gospel Seeds; The Influence of the Bible, by John Matthews, D. D. President of the South Hanover Theological Seminary; Letters to Young Ladies; Scenes of Wealth, for the instruction and amusement of children and youth; Metcalfe's Terrestrial Magnetism; Morton on Pulmonary Consumptions; Dr. Drake's Address to the Literary Convention of Kentucky,

Just received and for sale at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*

February 5, 1834. 30-by

GEORGE W. TUCKER, BARBER

AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13-6m

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex. Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed.—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadunt, *Maysville*; John R. Bryant, *Union Town*; J. Dudley *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf

NEW GROCERY AND PLANK YARD.

JOHN SHROCK, Las the pleasure of informing he friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merits share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn.*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞*Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

FALL & WINTER GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS.

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths*; from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths.* Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos, 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4. Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces *Calicoes*, from 8 to 50 cts Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Cheeks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored *Silks*, A great variety plan colored *Silks*, Scotch, Ingrain and Kidderminster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

Hardware and Cutlery.

CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*

Lexington, Oct. 23, 1833. 15-by

JUST PUBLISHED,

And for Sale at This Office, and at A. T. Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5.

December 11, 1833.

ALL TASTES SUITED.

THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets,* with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture*, to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands. In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.

Lexington, Nov. 20, 1833. 19-by

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1833—21-tf.